

Thomas Pelham/Nov 1581

A
TREATISE OF
THE CHVRCH, IN
which are handled all the
principall questions, that
haue bene mooued in our
time concerning that
Inuoluntary matter.

By PHILIP OF MORNAY,
Lorde of Pleſſis Marly, Gentle-
man of Fraunce,

The Contentes whereof ap-
peare in the next page.

APOCAL. 18. 4. 7.
Get out of Babylon my people, that you be not
partakers in her finnes, and that ye receyue
not of her plagues: For her sinnes are come
vp into heauen, and God hath remembered
her iniquities.

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the Queenes most excellent
Maieſtie.

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1581.

Queen Beate

THE BRIEFE CONTENTES OF THE CHAPTERS OF this present treatise.

- 1 **W**hat the visible Church is, and what are the diuers states thereof.
- 2 That of the visible and vniuersall Church, some partes are pure, and other some impure, and what are the vnfallible markes of the pure Churches.
- 3 That the other markes which our aduersaries alledge, are common both to the pure and impure Churches, and which are they that most commonly deceiue vs.
- 4 That the holy Scripture is the vndoubted touchstone, to proue the puritie of doctrine, which doctrine is the marke of the pure Churches.
- 5 That there can be no other Iudge of the controuerfies of this time, but the holy Scripture, & how euery one may iudge them by it.
- 6 That the visible Church may erre, yea and that in matters of fayth and saluation, and that is prooued in euery of her particular states.
- 7 That the Pope or bishoppe of Rome is not head of the visible and vniuersall Church, by Gods law.
- 8 That the Pope or Bishop of Rome is not head of the visible vniuersall Church by mans lawe, and howe he hath vsurped this power.
- 9 That the pope in calling himselfe head of the Church, and not being head, is the Antichrist in the Church, and that antichrist cannot be receiued into the Church with any other then the popish doctrine.
- 10 That euery one is bounde to separate himselfe from the communion of Antichrist, and that the Romanists are Schismatikes, and not they which separate themselves from the same.
- 11 That the ministers of the reformed Churches haue a lawfull vocation to redresse and reforme the Church.
- 12 The recapitulation or brieue rehearsall of the principal conclusions of this treatise.

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*To the right honorable, and
my very good Lorde, the Lord Ro-
bert Dudley, Earle of Leycester, Baron of Den-
bigh, Knight of the most noble order of the
Garter, Master of the Queenes Maiesties
Horses, and one of her Graces most ho-
norable priuie Counsell: I. F.
wistheth increase of grace,
and all spiritual gites
by Iesus Christ our
Lord.*

BEyng willing (Right Ho-
norable, and my very good
Lorde) in the sight of all the
worlde, to leaue some pub-
lique testimonie of my hum-
ble duetie & vnfaigned good
will towarde your Honer: I
thought I could no better way perfourme it, then
by dedicating these pboore labours of mine to be
shrowded and harboured vnder your good and
fauourable protection. And albeit I must con-
fesse that my translation is not worthie such a
Patrone, yet this I must needes say, that the
woorke it selfe, both in respect of the Authour
that wrote it, and also of the matter, is worthy not
onely of your Honors defence, but also of the de-
fence of all noble men, yea of the greatest Prin-
ces in the world, if they will answer their calling,
and holde of God to mainteine his Church and
trueth, and will set greatest price vpon thinges
that are most precious. For concerning the Au-
thour,

A.ii.

thour,

The Epistle Dedicatorie.

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thour, though I be not acquainted with his person, yet this is sufficient, that I knowe him by his vertue, and by this excellent worke: who as he is a Gentleman of a noble house, and employed in waightie affayres, which sufficiently commendeth his credite and wisdom to the worlde, so, (which is a thing to be marueiled at), amidst all his busines, whilst he lay here, he set forth this notable treatise, wherein hee hath shewed such learning and reading, with iudgement and sinceritie to the Church of God, as I knowe not whether from a man of his place any hath euer bene more learnedly and piththily published, and that more may make to the edifying of the Church of God, and confuting the aduersarie. The Lorde sende many such Ambassadors, that euermore their policie may be guyded by diuinitie. And thus much both for the person and the worke. Nowe touching the translation. In very deede, I haue therein studied to be plaine and simple, keeping my selfe to mine authour, both in woordes and meaning, so farre forth as the proprietie of the tongue woulde suffer me. Wherefore (good my Lord) I most humbly beseech your Honour to accept this my humble and bounden duetie: and as by your Honour I dedicate it to the Church of England, so I humbly craue that it may be defended: for hereunto is your Honour called of God, and therefore hath he giuen you your authoritie, that you should mainteine his Church, loue his religion, set your selfe against Poperie, and liue and die to his glorie. He hath honoured you, that you shoulde honor him, and hath set you vp,
that

The Epistle Dedicatorie.

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that you shoulde mainteine him. And wholly to trust in him, and to liue to him, is a stay that can neuer faile, neither in this worlde, nor in the worlde to come. All other things shall faile, for all flesh is grasse, and the glory of man is as the flower of the fieldes: but God is euermlasting, his worde is euermlasting, and they that are begotten to him by the immortal seede of his worde, shall liue for euer. And this life beginneth and groweth in vs, as wee growe and increase in the true knowledge of God, to the increasing of our faith, and working in vs, as the scale of our adoption, that true sanctification, that maketh vs to liue vnto God by righteousness, purely to worship him according to his worde: and with brotherly loue deuynge of all hypocrisie, from a pure heart to loue our neighbours. This (my Lorde) is true religion, whereunto as God in great mercie hath called your Honour, so goe chearefully forward: beware of this vaine worlde, and of that vaine trust that wicked men are wont to put in it. Leane not vpon it, but stoppe your eares against the enchaunting and fawning whisperings of hollowe hearted Papists, and dissolute professors: for there can be no greater trespass against the Lord, then to leane vpon Assyria, to rest in the strength of Egypt, to goe downe into Ethiopia. Cursed is that man that putteth his trust in man, and maketh flesh his arme, he shall be like the heath that groweth in the wilderness: but contrariwise, he that trusteth in the Lorde, mercie shall embrace him on every side, he shall neuer be confounded, he shall be as Mount Sion, and shall neuer be re-

The Epistle Dedicatorie.

6

moued: For the Lord is his secrete place, and
 is with him, therefore who can be against him?
 what is a mans bowe? what are his legges? what
 is the swiftnesse of Horses; or the strength of an
 hoaste, or the fauour of all the princes of the
 worlde in comparison of God, in whome is onely
 the assurance of that euermlasting inheritance? it
 is the God of Iacob that must be our defence,
 our strong tower and rocke, the Chariot and
 Horseshen of Israel, the testimonie of his pre-
 sence and sauiour, that onely can make vs glad.
 Wherefore, againe and againe I most humbly
 beseeche your Honour, beware of the vaine
 trust and confidence of men in men, & in thinges
 that are lesse woorth then men. And as God hath
 in mercie bestowed vpon your Honor great wis-
 dome, so pray that you may haue a discerning
 spirite, that the deceiuable glorie of your prosper-
 itie and high authoritie, make you not forget
 your greatest ducie: that you may shine in Chri-
 stes Church to the benefite of the whole body,
 defending Christ his poore members; to the vt-
 termost of your power, and punishing all his ad-
 uersaries: that Agag, vpon whom God hath gi-
 uen sentence, may not be spared, nor good Iere-
 mie buffered: that Michee may be preferred, yea
 though there be foure hundred false prophets a-
 gainst him. O (my Lorde) God alkerth his at
 your Honors hands, and this Church of England
 craues it, that his ministerie may bee maintened,
 his truth may be preserved and continued, the
 poore people may be taught and instructed, wic-
 ked heretike may be confuted and abandoned,
which

which (alas) encrease and growe to infinite numbers dayly amongst vs. For where through impunitie men may professe what they list, and no trial and examination is had, according to God his worde: there is it any maruel, if Papists, Arrians, Anabaptists, Libertines, and other heretikes of all sortes doe dayly multiplie and encrease? Wil they not creepe in there, where they may haue greatest rest and quietnesse? Who seeth not that after the preaching of the Gospel of Christ so many yeeres, amidst the great peace and blessings God in mercie hath bestowed vpon vs, because we haue bene negligent to answere our callings, to put in practise that wee haue learned, with bringing forth the fruites of faith and true repentance, and making conscience of our knowledge, that the Papistes, those enemies of God, and of her royall Maiestie, are nowe more in number, more obstinate and frowarde, more malicious, then they were at her Maiesties most ioyful and happie entrance to her scepter & crowne? Did not many more go to Church, & shew their conformitie (as they cal it) sixteene yeeres agoe, then now? And whereto may all this be attributed, but to impunitie, for that they haue bene winked at, fauoured, & spared? which with what meaning focuer it hath bene done, yet howe they haue profited thereby, al the worlde may see, and their treasonable practises may sufficiently witness. And surely, had not the only hande of God, in mercie bene our defence against them, they had long yer this put vs to our shiftes, if not preuayled against vs. And though they haue bene from

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time to time confuted by such learned and notable workes as this is, agaynst which they are not able once to hisse with any colour of reason: though they haue beene (I say) courteously and gently entreated, yet are they neuer the better, but the woorse, onely like frogges that keepe a great crooking, and sturre against the light of the Sunne: so do they against the glorious and comfortable beames of Christ his Gospell. Seeyng therefore they will not be satisfied with trueth, but abuse the mercifull lenitie of their gracious Soueraigne, it is more then high time (my Lorde) that the Lords discipline be restored, & that their spreading poyson bee restrayned, least it be to the hazard, not onely of the Church of God amongst vs, which cannot thrue amidst such pestilent & comber some weedes, but euen to the endangering (which the Lord of glory turne from vs) this flourishing common weale, and her Maiesties most royall person, crowne and dignitie. Your Lordship, I am sure, for your wisdom and great experience, which you haue had this long time, can not but knowe what dangers their cursed practises, as cotatrices, haue brought forth and hatched. Their holy league of Trident, for the dispatch of all christians, what lamentable effectes it hath wrought in Fraunce, Spaine, Flaunders, and diuers partes in Germanie, as also in Scotlande, and euen in Englande amongst our selues, and amidst our owne bowels, I neede not to declare. What hath thrust forth vnto vs from our Englishe fugitiues such pestiferous and trayterous bookes, defacing Gods holy trueth, the Queene
her

The Epistle Dedicatorie.

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her royall Maiestie, many of her honourable
Councell, and sundrie of her louing and faithfull
subiects, but the hope of bringing that to passe,
which that holy league had before determined?
Haue they not discharged (if their discharge
might haue beene credited) her highnesse sub-
iectes from their loyaltie and obedience to her
Maiestie their naturall prince? haue not their
Bulles pronounced her Maiestie to be no lawfull
Queene, whom God hath placed ouer vs? haue
not their attempts bene the seede of rebellion,
and caused many to practise her Graces destruc-
tion? Let the rebellion in the North speake for
them, and seale the truth hereof. Let Felton,
Story, Madder, Wodhouse, and one Maine late-
ly executed in Cornewail (amongst whose pa-
pers mention was made of certayne halowed
graines, to be giuen to timeseruing Papists, as to-
kens for a passeouer, in the day of our general ex-
ecution, when we should haue bene all slayne and
murthered) beare witnesse. I say nothing of their
diuinations for their golden day, of their force-
ries, witchcrafts, charmes, and conferences they
haue had with the deuill their great master, least
I shoulde be too tedious to your Honour: only let
this witnesse their loyaltie and fidelitie to their
naturall Prince, that to haue their superstitious
idolatrie and cursed religion, their pompeous
glorie and proude Hierarchie, they woulde haue
her Maiesties life, and aduenture not onely their
bodies, goodes and landes, but euen their soules,
to bring about their malicious purposes. Of Ar-
rians I woulde not willingly write any thing, nor
of

The Authours Epistle.

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of other Heretikes (I meane) Anabaptists, Libertines, (which are in deed at this day al shrowded & fostered vnder that name of the family of loue) but that I knowe all these heresies do mischiously encrease amongst vs. But I will leaue them, & their pestilent positions, which both by reading their bookes, and by the confession of some that haue returned from their errors, I haue obserued and gathered, & will referue them to a more fitter treatise : praying your Honor by all meanes, both to procure me that fauour, that I lose not my labours by Satans malice, and also specially to be carefull for the preservation of the Church of GOD, that his Gospell hauing a free course amongst vs, these Dagon may fall downe, & breake their neckes, by the power of his presence, and your Lordshippe be discharged before God: which if your Honour doe not, and that to the vttermost of your power, your sinne lieth before the doore ready to deuoure you.

The Lorde Iesus blesse your Honour, and make you zealous and faithfull for the Gospell, that the canker of these heresies fret no farther, but may in time be stayed, that God may be glorified, his poore Church preserved, and his gracious blessings sealed amongst vs, not onely in our dayes, but in the dayes of our childrens children after vs. Amen.

Your good Lordships most bounden
and faithful, Io. Feilde.

To the most excellent Prince Henry
King of Nauarre, Prince and Soue-
reigne Lord of Bearn, &c. Peere and
chiefe Prince of the blood
royall of Fraunce.

11



*His litle booke which I presume
to offer to your Maiestie (my ve-
ry good Lord) belongeth unto you
by a double right. First in respect
of the matter: For it intreateth
of the Church, whereof it hath
pleased God to raise you up to be
a defender in our countrey of Fraunce. Then in respect
of the Authour himselfe: for seeing that he hath vowed
and giuen him selfe to your maiestie, with al that by
Gods grace he is able to bring forth, the proprietie and
rights is in you. Wherefore, if it shall please you to reade,
you shall finde herein a litle after, what ought to be the
righte condition of the Church of God, and what nowe at
this present it is under the tyrannie of the Pope, in the
Church of Rome, and consequently, what honour God
hash shewed unto you in our time, chusing you out from
amongest so many great Princes, to deliuer it from such
a bondage. The world wil make no accompt of these ho-
nours: neither is it of the worlde. But to a Christian
Prince, who wil consider that God doth hold his Church
so deare, that he hath giue his dearely beloued sonne to
she death, & to the contempt of the world for her sake,
this honour shalbe more precious in his sight, then the
whole world. This vndoubtedly is a great worke, & where-
in verely there is much toile: for the word of God is cer-
taine, that the nations and kings of the earth, for the
most part, will bande them selues together, to maintaine
and*

The Anthours Epistle.

12

and underproppe the kingdome of Antichrist. But beyonds this, as in all great thinges, so in this there remaineth at the end of this toyle, a most assured victory. For this thing the word of God telleth vs, that it must needes be that that kingdome must fall, and that Christ must be acknowledged through all, to bee the King of Kings, & Lord of Lords, yea that they themselues which shall haue mainteined Antichrist, shall hewe him in pieces. Of this travell the worst and greatest brunt is already past. God hauing for the comfort of his children, deuised it amongst so many great and notable personages, which in our time haue trauailed therein, and now haue rested themselues from their trauailes, in that same blessed happines. And if so be any thing yett remaine, it behoueth that you take good courage: For God who hath crowned you, will also crowne this good worke by you, and as for the forces which now they doe seeme to make, what are they else but the griping wringings of Antichrist? And these griping wringings are euident and vndoubted tokens that his death draweth neere. God hath made you (my very good Lord) so know his truth euen from your childhoode, and he hath employed you in his worke in your first youth. He hath beautified you with great giftes to this ende, wth strength of body, quickenesse of spirit, valiantie of courage. And employing these in his seruice, he will crowne them in you with happinesse, honour, riches, and high advancements. For these are no other then accessories, and hee who hath given you the principall, can give you these: and by him alone also it is that kings reigne, and that princes iudge the earth. And (Sir) this is that which he requireth of you. This is it, that Christendome looketh for at your hands. This is that, which all good men doe

The Authours Epistle.

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doe promise themselves. This then is the alone and onely
marke that your Maiestie must aime at. And therefore
(Sir) as one of your most lowly seruantes, I make this
humble petition, that day and night you may lively re-
present and keepe before your presence, the dignitie &
greatnes of this charge, so which God hath called you:
that you may employ those rare giftes which he hath gi-
uen unto you for the establishing of his kingdome, that
you may thinke then to reigne most safely, when he shall
reigne by his worde in the middest of you. This is the
most sure and short way, that your trustie seruantes can
direct you in, for the establishing of your highnes. I be-
seech God therefore (Syr) that it will please him to as-
sist you through his spirit, in this worke, to gouerne your
heart, and all your actions, & to heape upon you
his blessings both spirituall & temporall, so
his owne glorie, and the benefite
of his Church.

Your most humble, obedient, and
faithfull seruant, Du Plessis.



To the Reader.

I Pray the gentle Reader to
 reade this treatise, not as
 hauing already founde out
 the trueth, but seeking for
 it, and I pray him to reade
 it out before he iudge of it.

And if he agree to it as to the doctrine of
 the trueth, I adiure him in the name of
 God, and by his owne saluation, that he o-
 penly declare it. For it behoueth that wee
 waite no longer to speake, seeing once, that
 winking at the kingdome of Antichrist,
 our kingdome falleth to ruine, in the ruine
 whereof is the danger of vs all. If he doe yet
 finde therein any doubt, he shewing it by
 wryting, wee shall by the grace of God en-
 deuour to make it cleare. But if there be a-
 ny, which will improue the whole, I pray
 the that they will answere point by point,
 and reason by reason, in the spirite of since-
 ritie and gentlenes, seeking in steade of the
 prise of victorie, the saluation of the people,
 and not the glorie of this world. For I pro-
 test before God, that in this treatise, I haue
 aimed at nothing else but their saluation.

What



What the visible Church is, and what
are the sundrie states thereof.

CHAP. I.



GD, through his might,
the Creatour of man-
kinde, vouchsaunting of his
owne good will, to be the
Father thereof, woulde
that the Church should
be honoured and acknowledged as mother
of all those, of whom he vouchsaureth to bee
Father, in his Sonne Iesus Christe our
Lord: And forasmuch as wee are not saved,
but in this that God hath allowed vs for his
children, and that hee hath allowed none to
be such, but those that are regenerated, and
nourished vp in his Church: if wee desire
our saluation, it is necessarie that wee ac-
knowledge her, in whose lappe we haue it.
And if we will be heires of the Father, we
must be vnited in the familie of the mother,
in which it hath pleased him to beget those
again, whom he hath ordeined to be heires
of his kingdome, and coheires of his deare-
ly be-

ly beloued sonne Iesus Christ our Lord.

All they that are knit and incorporated into this Church in true faith and charitie, are partakers of this inheritance, because they are members of the bodie of Christ: and without her, as there is no true faith, nor charitie, nor Christ, so also wee ought not to seeke any saluation, but in her. And therefore if a man would speake properly, wee shoulde call the Church, a companie onely of those, whome God hath chosen to euerlasting life, in all times & places, which is to man inuisible, who can not enter so farre as to knowe Gods will, neither the heart of man himselte, but is onely visible to God, who knoweth those that are his (as the Apostle sayth) & hath sealed them with his owne seale. Notwithstanding, so far as much as charitie hath commaunded vs to presume particularlye of al those that are called to the Church of Christ, that they are of the number of his elect, & that as they are bodily there assembled together, so also that they are there spiritually incorpo-
 rated, albeit on the contrarie parte the doctrine of sayth generally teacheth vs, that the wicked to the end of the world, are mingled

gled with the good, the Goates with the Sheepe, the chaffe with the graine, and the tares with the good corne: yet will we comit vnto God, the searcher of heartes, the knowledge of the inuisible Church, & wil content our selues to searche for the visible in his worde, into which all they must retire themselves in this world, which will be gathered with y^e inuisible Church in y^e world to come.

Notwithstanding, by the waye we will note the differences that are betwene these two. The inuisible Church containeth none but the good. The visible Church containeth both the good and the bad, to wit, that, onely the elect, this, all those indifferently, which are brought into her by the preaching of the truth. And for this cause S. Augustine saith of that, that shee tooke her beginning by Abel & not by Cain, who was the elder: and contrariwise of the other he sayeth, that the self same begat Abel & Enoch, Simon Peter, and all Christians, &c. as one people, hauing also begotten Cain and Cham, Ismael and Elai, and Simon the sorcerer with his cōfederates. The inuisible Church is partly considered in heauen, and partly in earth, comprehending as well those which triumph already with their head Iesus Christ our

August. vpo
the 64. Psal.

August. lib. 1
de Baptism.
contra Do-
natist. cap. 16

B. i.

Lord,

Lord, as those which yet fight here beneath
 in the earth for his name, against the world &
 against themselves, and which shall fight in
 y same Church after vs. The visible Church
 is considered properly to consist in them, who
 not onely fight here in earth for the name of
 Christ, but as well those that fight under his
 name, falsely. And for this cause, that is con-
 sidered euen from the first faithfull vnto the
 last, bringing all the states and ages of the
 Church into one: this according to certaine
 places and times, forasmuch as she is not v-
 niuersally visible (& to be seene) at one push,
 but according to the ages, and in her partes.
 In y inuisible, there is a great many sheepe,
 which neuer were gathered into the visible,
 and contrariwise in the visible, a great many
 wolues which neuer shalbe receiued into the
 inuisible. And therefore S. Augustine saith,
 that there are a great many sheepe with-
 out, and a great many wolues within: and
 S. Paul sayth also, They are not all Israel
 which are of Israel. For to be in the church,
 or rather to say, of the Church, is to be vni-
 ted with Christ, & incorporated in the com-
 munity of the faithful, through true faith towards
 God, and charitie towards our neighbour.
 And there is no doubt, but that many here &
 there

August. ho-
 mil. in Ioan.
 4. & cap. 20.
 lib. 5. de
 bapt. &c.
 Rom. 9. 6.

visible.

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he church,
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eyghbour.
any here &
there

Church visible.

Chap. 1.

Church inuisible,

19

there vnder Paganisme it selfe, had this de-
sire, which yet bodily they coulde not accom-
plish, the which notwithstanding they are
bound to do with al their power: as contrari-
wise, to be separated from the Church, is not
onely to be without the assembly, but to haue
no participation in Christ, nor vnion of faith
and charitie with his faithfull. Of the inuisi-
ble it is sayd, that the gates of hell shall not
preuaile against her. Of the visible, that she
shalbe so caried away & misseled, that a man
shall not finde faith on the earth, that cha-
ritie shalbe as it were quenched, insomuch
that the elect theselues, if it were possible,
should vtterly quaille. And therefore it is not
without cause that we saye in our Creede,
that we beleue the Church. For if we ought
to holde nothing for certaine, but that which
we see with these carnall eyes, there is no
doubt, but that in all the states & ages of the
Church, there should many times be founde
such a cōfution, as the good graine should be
altogether hid vnder the chaffe, without any
appearance of the Church, & yet notwithsta-
nding this was then, whē God said to Elias,
p he had reserued they w same 7000. whereof p
chariot of Israel, & Seer of p Lord, I say,
he to whome p good people ought especially

Matth. 16.
Mat. 24. 11.
Luke 18. 8.

B. ii.

to

to haue bene knowen, could not outwardly know one: and euen then and there when the state of the Church was such, as God coulde not be serued visibly, but in Iewrie.

All these differences notwithstanding, we do not beleue two Churches, nor two espouses of Christ, but we beleue one onely considered diuersly: one in the blade, & the other in the graine, one in the threshing floore, another in the garner, one in the mine, an other now already syled, the one inwrapped yet in the minglings of the world, the other before her husband without spot or wrinkle. Altogether like as by a familie, we properly vnderstand the children onely, although speaking more generally we comprehend euen the very slaues themselves, & by a Citie we vnderstand the vnion of Citizens, albeit many times one part be at contention, and considered apart by it selfe, deserueth not but to be rooted out.

Returning then to our purpose we will call the visible Church, the cōpany of those, which make profession to serue the true God in Christ, of which we haue to intreate. This Church hath three principall states or ages, as our Saviour Iesus Christ saith, at what time (as our ancient Fathers say)

say) whē man, although y he were corrupted through the sinne of Adam, was notwithstanding after a sort a latwe to himselfe, and naturally felt himselfe cōvinced of his sinne, that is to say, he felt his euill, to seeke for remedy for the same : although in very trueth this state and age of the Church, found it selfe no lesse corrupted then the rest. The second was vnder the latwe, when it began in such sort to accustome it selfe to sinne, that it grewe into a naturall habite through the same : and then for to shew the sinne thereof, the law was giuen as a glasse, in which she might consider her filthinesse, and how farre off she was frō that she presumed, to the end she might runne againe to be censed. The thirde was vnder grace, in Iesus Christ promised to our first parents by and by after their fall, and who, when the fulnes of time was come, was sent of the Father, who brought remedy to all them, that before either had, or presently did feelee their euill, & sought remedy in his merite. Under the first, the Church was visible amongst men: but if you cōpare those which serued God in puritie, with the others, wee shal finde that they were intangled in a wonderfull confusion. Under the seconde, the Church was visible in one people, issued frō

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the loines of Abraham, to wit, the people of Israel, but not so eminent, if we consider, not so much what the countrie, as the people themselves were, in comparison of the rest of the whole world, & the great empires which flourished at that time. Under the third, is comprehended all peoples & nations without any exception or exception whatsoever, being now visible in one country, now in another, now in few, now in many, & therefore we call her Catholike, or vniuersall, to wit, which is no more tyed to the family of Jacob, nor to Jerusalem, as vnder the second estate or age (for from all parts they must gather themselves thither) who adopteth for children of Israel, & of Abraham, in all places those that haue the faith of Abraham, and for citizens of Jerusalem, all the citizens of the world, which serue God in spirit and truth. This is that which Christ hath taught vs, when he sent forth his Apostles into all the world, & S. Paul, when he saith, that the wall is broken downe, that there is no more Iew nor Greeke, but that all are one in Iesus Christ: and that which is noted vnto vs in the Apocalypse, by the City hauing xii. gates, three into euery quarter of the world. In which also, after the prophets and Apostles, the auncient doctours of the Church

Mat. 28.
Gal. 3. 28.

Ephes. 2. 14.

Apo. 21. 13.

Church agree: that after the vocation of the
Gentils, there is not any nation or city more
priuiledged then another, but that all the
world is the threshing floore, the field and in-
heritance of the Lorde. All peoples is Iuda
and Israel, all cities Jerusalem, all houses
the house of God, so that hee be there wor-
shipped and serued: so farre is it off, that at
this day, any place what soeuer it be, may at-
tribute any spirituall prerogative more to it
selfe, then to another.

Cypri. de
simplicitate
prælatorum.
August. pas-
sim contra
Donatistas.

This vniuersall Church comprehendeth
vnder her al the particular Churches, gathe-
red together in diuers parts of y^e worlde, the
which likewise we cal y^e christiā churches, y^e
is to say, assemblies which call vpon one onely
God by Iesus Christ, as the East Church &
West Church, y^e Greek Church, & the Latin
church, the church of Corinth, the church of
Galatia, of Ephesus, of Rome, of Carthage:
notwithstanding to speak properly, not Ca-
tholike or vniuersall, but parts of the Catho-
like or vniuersal. No more the whē we speak
of some parts of y^e Ocean sea, we cal al those
the sea, as y^e South sea, the North sea, y^e Ath-
lantique sea, y^e Cantabrique sea, & the Britā-
nique sea, &c. & we say of al these, it is the O-
cean sea, And yet notwithstanding we know

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that there is but one Ocean, and not many, whereof by these names wee make many distinctions, seeing it is but one body and uni-foyme, the vnion whereof cannot be seuered, but onely distinguished, as we ought also to acknowledge in the Church. And therefore he that saith that the Church of Rome, & the Catholique Church is all one, he speaketh no lesse improperly, then he that should say, that the Britannie sea were the whole Ocean sea, or the Tyrrhene sea it self, which yet is but a part of the Mediterraneum sea.

Now the visible Church is in the world, and the world as we may feele in our selues, is an vncleane worlde, and therefore liuing vnder such an infected ayre, it is impossible, but that she should be defiled, and drawe vnto her much corruption. It is also compounded of men, and outwardly gouerned by men, & all men are flesh and blood, & by a cōsequent corrupt and imperfect, subiect to ignorance & malice. It is then possible that sometimes she be corrupted, and impossible that in this world she appeare in any sounde perfection: Notwithstanding, because the Scripture sometimes doeth speake of it, hauing regard to that which she is reputed (in consideration of Iesus Christ her husbände) before God, & sometimes

Sometimes also not according to that shee is,
 but according to that shee ought to be, not so
 much to prayse her, as to prouoke her to
 make her selfe wortheie of that prayse, the
 Scripture giueth titles to the Church, to
 which shee is not alwayes conformed: be it
 that we consider her in the men, whereof she
 is composed, or the doctrine it selfe that is
 taught in her. She is called y^e kingdome of
 heauē, or the kingdom of Christ: but Christ
 Iesus, which is the king himselfe that raig-
 neth in her, cōpareth her vnto a net cast into
 the sea, which draweth vp to him both good
 and bad fith. This then is as much to say, as
 in this kingdom of heauen the deuill hath his
 subiects, which pertain to his tyrannie. S.
 Paul also calleth her the house of God, and
 exhorteth vs to take heede howe we there
 behaue our selues: but the selfe same Paul
 would not hide this frō vs, that in the same
 house there are not onely vessels of gold &
 of siluer, but also of wood and of earth, the
 one (I say) to honour, and the other to dis-
 honour: whereof S. Augustine hath taken
 his distinctiō of those that are in the house,
 and yet are not of the house. And this that
 we confesse in our Creede it selfe, that the
 Church is the Communion of Saints, it is
 not

Mat. 13.47.

1. Tim. 3.15.

1. Tim. 2.20.

August, lib.
7. cap. 51. de
Baptismate,
& libro de
vinitate ec-
clesiæ cap. 4

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not meant that all they which are there assembled, are sanctified by the Spirit of God in Christ, but rather that there is no true Communion, no true holinesse, but in the Church, calling it, as we are alwaies accustomed, by the best part. And thus much of the corruption of the persons.

Cant. 4. 6.
Isa. 1. 21.
1. Tim. 3.

Concerning the doctrine, she is called his spouse, altogether faire and without spotte, the faithfull Citie, the Citie of righteousness, the Temple of God, and the pillar of trueth. By these goodly titles shee should be stirred vp to please him, & to be obedient vnto him, who vouchsafeth to call her by these names, and yet notwithstanding it hath oftentimes so fallen out, that a Church gouerned by naughtie Pastors, presuming to be such, as her titles set her forth to be, and as though shee could be no other, durst to saye, I am a Queene, and can be no widowe, & so made voyde the goodnesse of God, through which alone she is decked with all these titles. She neglected the voyce of her husbände, & made lawes at her owne pleasure: her gouernors did gouerne her after their guyle, thinking that they were wise ynough of themselues. And hereupon the Prophets haue bene constrained to change their speache, according
as

The Church as the moone, Chap. 1. & sometime eclipsed.

as shee changeth her gouernement. This is 27
the cause why they haue called her strumpet
and adulteresse, that they haue cast in her
teeth, that shee hath played the harlot vnder
euery busshie and greene tree, that they
call her princes the Princes of Sodome, and
her people the people of Gomorrhe: to be
short, that they threaten her that God will
remoue his Tabernacle from thence to o-
thers. And S. Paul sayeth that they should
be so deceyued, for hauing neglected the
trueth of God, that they shall worship Anti-
christ in the Church. The reason hereof is
very cleare, that the church is as the moone,
a body thicke & cloudie, which hath no light
but from Christ the sunne thereof. On that
side that shee looketh towarde him, shee is
bright and cleare, and the more shee turneth
away from him, the lesse brightnes she hath,
and sometimes she withdraweth her selfe so
farre from him, and so great a masse of earth
setteth it selfe betweene them, that shee see-
meth altogether eclipsed.

Hereof it is, that of this vniuersal Church
dispersed throughout the whole worlde, and
gathered together into particular churches
of all the nations therof, we may see some ve-
terly rooted out by y^e iust iudgement of God,

as

Iere. 3. 1. 2.

Isa. 1. 10.

& 57. 5.

Ezech. 16. &

23.

2. Thes. 2.

as the Philippians, Colossians, and many others of the East, which were erected by the Apostles themselves: others to be erected else where, though the everlasting goodness of God towards mankind: Some by the corruption of men, to be corrupted both in manners and doctrine, as those of Greece, of Egypt, of Affrike, &c. Others by the presumption of their leaders, having nothing left sound, as y^e church of Rome at this day. To be short, some other gone from heresie to infidelitie, as in the countries where Mahomet begun his secte, which are altogether the fruites of the first sinne of man, who turned away himselfe from God, and was blinded in his owne loue, thinking to be wise y^enough to guyde himselfe without the worde of God. Thus much in few wordes, concerning the parts of this visible Church, nowe vniuersall. But let it suffice for this tyme, that we resolute our selues, that this Church is the Assembly or Congregation of al those which make profession of Christ, throughout the whole world: that vnder her are comprehended al the particular Churches, to which the promises of Christ, made to this vniuersall Church, belong equally: That of the same some are pure, and some impure, according

ding as they are turned awaie from God to themselves: to be shewd, that the purer Churches are impure before God; seeing he hath not found puritie in his Angels, but that he supporteth them in mercie; in Iesus Christ his sonne our Lord.

That of the Catholique visible Church, some partes are pure, & some impure, & which be the infallible markes of the pure Churches.

CHAP. II.

The Catholique or vniuersall visible Church is the assemblie of all those which make profession of the Gospell of Iesus Christ throughout y^e whole worlde, distinguished (as we haue sayd) into many particular Churches, all which doe make but one body. Of all these particular, as members and parts of one & the self same body, some are pure, other some are impure, some more, & some lesse sound, and some at this day are sicke euen vnto death, which in times past were more healthfull, according as all are composed of men, and therefore are subject to the partakers with their faulces. Those that are the pure & sound Churches,
we

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we cal Churches orthodoxall, right & consenting to the true doctrine, which is the name that for the most parte the auncient fathers haue giuen them. The churches erring, hereticall or schismaticall, according as they erre, either in faith or in charitie, concerning Christ, or concerning his Church, or in the one or the other, notwithstanding euery one in his degree. And yet for all this, both y^e one & the other are truely Churches, y^e is to say, assemblies, y^e make professiō of Christ: but they are not pure Churches, y^e is to say, seruing God in Christ only, in puritie & veritie: eue like as a lying person is truely a man, albeit he be not a true man, & a man ceaseth not to be a man, howsoeuer he be disfigured without, & inwardly infected with leprosie, & in such sort benumbed of his members, or else troubled in his senses, that he is depriued of y^e principall actions of a man, yea, and of those things also, in outwarde appearance, that make difference betwene a man and a beast, I meane, speech and reason.

I know very wel that the auncient fathers, & principally the Latines, they comonly call the pure Church Catholike, by excellēcie, to distinguish it from the congregation of heretikes: but to speake properly, there is no particular

ticular Church, how pure & sound soeuer it be, that can be called vniuersall: And if we giue them their name, because they are parts of the vniuersal Church, by þ selfe same reason, it should agree aswel to the most impure Churches theselues. And in deebe this word (Catholike) was not put in our Creede, for to distinguish a pure Church frō an impure, but to distinguish the Jewish Church, in times past tied to Ierusalem, from the Christian Church, which by the conmming of Iesus Christ, was spread throughout the whole world, that is to say, to authorize the vocation of the Gentiles against the pretended prerogatiues of þ Jewes, against which S. Paul hath written in three whole chapters of the Epistle to þ Romanes: & to shew that according to that, that was foretold by al the Prophets, that all people were made one in Iesus Christ, which was the principall controuerſie that made greatest broile in the primitive Church. And if a man shall deeply wey this thing, he shall finde that this manner of speaking vsed of the ancient fathers, calling the sound and true Church Catholike, came of the reasoning they had against the Schismatikes, as against þ Nouatians, Donatistes & others, who tooke vpon them to bynde the whole

Auguſtin. in
paſſi. contra
Donatiſt.

whole Church to themſelues, and ſhut out al the reſt of the worlde beſides: as namely the Donatiſtes, who tyed it to a little corner of Affrike, vnder the colour that they preſumed that they themſelues were more holie then the reſt, againſt whome, to the ende to ſtoppe their mouthes, they oppoſed the Catholike or vniuerſall Church according to the ſcripture, ſpred throughout the whole worlde.

Now it followeth that we ſearche out the true markes of this Church, which we call the true & pure Church, or if we like better, the Catholike Church, to diſtinguiſh it from the impure & erroneous churches. We haue ſaid already that God, vouchſafing through his goodneſſe to be the father of one parte of men: would alſo that this Church ſhould be the mother: and we knowe very well, that it belongeth not onely to a mother to bring forth children into the worlde, but ſhe is a true mother who alſo nourifſeth them, and careth for them, after ſhe hath brought the forth. Nowe through Baptiſme we are receiued to be the children of God, and of children of wrath which we were, we are through his worde cheriſhed & nourifhed vp in the ſatch: and chat beſſing at the firſt milke vnto vs, and afterwards more ſalt & ſtrong meate, through the

Communi-

Communion of Christ his body in the Supper, we are more and more united to him, & by this meane inuested into that heauenly inheritance. It followeth then, that shee is the pure Church & true mother, who bringeth forth vs her children through Baptisme, regenerateth & nourisheth vs through y word, knitteth vs to Christ, and so amongst our selues one to another, through the Sacrament of his Supper: that is to say, she is the true mother, in which the worde of God is purely preached, and the Sacraments according to the same word duely administred. In the Church of Iuda & Israel, Circumcision occupied the place of Baptisme, & the Passouer of the Supper, the worde of God alwayes keeping his place, as the ordinarie nourishment of the children of God: & therefore wee see, that after their entrie into the land of Canaan, Iosue being admonished by the Lorde, to repaire those faults committed in the desert, made the people to be circumcised, & bounde them by an othe (if they would be his people) to keepe the word of God, that is to say, if they would be his Church. Likewise Iosias, after so great confusions and mingle mangles, when he would refoyme the Church, in the which there was no mark

Ios. 1. 8. &
19. cap.

C. i.

left

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left but the outward marke of circumcision imprinted in y^e flesh, we see y^e he began there, first to dig vp the law, which had bene buried, & published the same, and made the people to sweare solemnly vnto it. And consequently he caused a Passeouer to be proclaimed in these wordes: Celebrate the passeouer of the Lord your God, as it is written in the booke of this couenāt, that is to say, according to the ordinance of the Lord your God. Esdras also after he was returned frō Babylō, for to reedifie the tēple, & to restore y^e Church, he began at these foundations: he expoundeth the law vnto y^e people, & maketh thē to sweare in the forme of y^e couenant: & after to nourish and fortifie them in the hope of their saluation to come, he restorēth again the true vse of the Passeouer, according to those things (saith he) which were written in the booke of Moses. To be short, al the true seruants of God, who after that there came any great scattering of the Church, endeuoꝝ to redresse it, they haue alwayes before all o- ther things restored these markes, no other- wise thē a good Captaine, who after a great slaughter & confusion, to gather his men to- gether, he planteth his standardes in some high place, to the end they may gather them- selues

2. King. 23.

2. Chr. 34.

2. Chro. 35.

Nehem. 8.

& 9. 3.

Esdras. 7. 6.

selues thither on al sides. Iesus Christ, who
is þ true bridegrome, hath giuē vs no other
marks, to know his espouse by. In þ he cal-
leth þ church his spouse, he teacheth her her
duty, which is to obey his word, & not to har-
kē to þ voice of a stranger, not to lose the to-
kens, nor to defile the Jewels & pledges of
her marriage: but marke how he speaketh in
expresse words, He that is of the truth, hea- Ioh. 18. 37.
reth my voice. And againe, My sheepe heare
my voice, & I know thē, & they folow me:
and in another place, Ye heare not, because Ioh. 8. 47.
you are not of god. The pure wife & church
then of the trueth, is onely she which heareth
the voice of Christ, not a voyce in the ayre,
or an imaginatiue voyce, but that voyce
which resoundeth in the scriptures, & shall
resound vntill the end, to witte, that he hath
pronounced by the mouth of his Prophetes
and Apostles, vpon which Saint Paul tea- Ephē. 2. 20.
cheth vs, that the Church is founded, Christ
Iesus being the chief corner stone. This is
the cause why sending forth his Apostles to
erecte the christian Churches, he saith vnto
thē; Go and teach al nations, baptising thē
in the name of the father, &c. and teaching Mat. 28. 19.
them to keepe al that I haue commaunded Mark. 16. 15.
you. And in the Actes wee reade, that the
C. ii, faythfull

36 faithful continued in the doctrine of the Apostles, in fellowship, & breaking of bread, and in prayers, which is no other thing but a brieft description of the true Church of Christ, instructed by the worde, in true faith, and knit together in true charitie, though the Communion that is in him. The which thing S. Ambrose teacheth vs, saying, that the Catholike Church is that, where God speaketh with his seruants: and S. Augustine also, when he placeth the ministerie of Bishops and pastors of the Church, in the word of God and Sacraments. Let vs yet adde hereunto y^e third marke of this church, albeit it be not of y^e substance, but outward, to wit, the lawfull vocation of pastors and ministers of the Church, which haue the administration of the things aforesaid. For seeing we speake of preaching, be it by y^e word, or by the Sacraments, which are vnto vs a word that may be felt, and that to preache, it behoueth that the ministers be sent: it is verie necessary that the Church of God haue an order, to send forth their pastors. But more of this point shalbe discussed in another place.

We wil call then the true & pure churches all those, wherein we finde y^e word of God, & Sacraments

Actes, 2. 42.
Ambros lib.
de salubr.
cap. 7.

August. con-
tra Cresco.
Grammat li.
2. cap. 11. &c

Rom. 10. 15.

Sacramēts purely & lawfully administred; 37
that is to say, (as Cyprian saith) according
to the institution of the Lord. And we no-
thing doubt to cōmunicate with them, & that
God is there president, howsoever in some
certaine points of doctrine there haue bene
some errour, & in the outwarde policie some
abuse & corruption, & impuritie in maners:
for alwayes we must driue hither, when the
chiefe points containing y^e foundation of our
saluation are truely taught, seeing that wee
are men, & the Churches consist of men, as
speech & language consist of syllables & let-
ters: of the qualities of which men, as long
as y^e Church is in this worlde, she is alwaies
a partaker. As cōcerning impure churches,
and not orthodoxall, they are not so easely to
be defined. Trueth, health & straightnes, are
but of one sort: but errors, diseases, & croo-
kednesses are without nōber. Againe, there
are many kindes & degrees of impure chur-
ches: notwithstanding, wee may say in one
word, that all those Churches are impure, in
which the word of the Lord, and his Sacra-
ments are impurely ministred, that is, are
administred both against the honor of God,
and the saluation of our neighbour: and be-
cause that the whole Gospel is nothing else

38 but faith & charitie, & whole Christ, nothing but head & body, we may make two principal kinds thereof, calling those heretikes which erre in the faith & doctrine of Christ, & those schismatikes, which sunder themselves from charitie, & from the communion of his bodie which is y^e Church, yea although they agree other wise to y^e truth of doctrine in al points.

Nowe as there are many poyntes in the Christian doctrine, so also there are manie kinds of heresies, some in one poynt, & some in another, & some in one point more heinous and grieuous then another, & furthermore, some in one poynt alone, and others in more points then one. Euen as in a natural body y^e sicknes of a vitall part is one, & the sickenes of an instrumentall parte another, a simple heat of the liuer is one, & a perfect hard swelling of the flesh is another: to be short, the distemperature of some one parte is one, and a general distemperance of all parts of the body is another. Such a Church then, as hath plated y^e harlot with false gods, & hath beleeued y^e naughty counsell of men, may be in such sort infected with heresie, that euen from the crowne of the head, to the sole of the foote, a man shal not see one sound place. Norwithstanding, they are as wel churches of Christ, although

although they be heretical, as a man is a mā, although he be neuer so sicke : but in y they are heretikes in the doctrine of Christ, it sheweth vnto vs y they are yet Churches, howsoeuer we put a difference betwene y disease & the body, euen as we know that a sicke mā is a man, & not yet the carkasse of a mā. But then they are not any more Churches, when they goe from heresie to infidelitie, when Christ, who is the soule of the Church, is no more accounted for a Sauour & Mediator, when this mediation which ioyneth Christ to his Church, as the necke doth the head to the body, is cut off : as for example. When the Christians of Asia in many places, of Nestorians became Mahomites, that is to say, of Heretiks became infidels (what praise soeuer the Alcoran giueth to Iesus Christ) because then the soule is out of the body, and the winde pipe is cut, and the bill of diuorice is published betwixt Christ and them, seeing they openly marrie themselues to another, and haue sought their happines and saluation, without him.

Nowe to returne againe to that I haue before spoken of, The markes of the true Church, as of a pure & chaste wife of Christ, and the mother of the heires of the father,

C.iiii.

are

Ezek. 16. 20.
Ezek. 23. 37.

are these, that she engendreth childre to God, that she bringeth them vp for him, & that shee uniteth them vnto Christ: for one of these points alone, maketh her not worthie of this title, but al together: for she is not a true mother, who bringeth forth children, and afterwards abandoneth them, & yet she is truely a mother. Now such a one was the Church of Samaria, or the Church of Israel, in which there was remaining circumcision & also the lawe, but this was in name onely. She was (saith the Lord) an adulteresse, & played the harlot with euery one that came, that is, there was no idolatrie which was not welcome thither: and yet a litle after, he saith she brought him forth children. She brought forth children (I say) to God, who accompanied them his owne through circumcision (although shee had deserued by these adulteries to be reiecte) forasmuch as the diuorice was not yet made with her, & they as yet were in the couenant: but when she had brought forth children to God, she brought them vp to Babel, she made them to passe through the fire, she instructed them in all idolatrie, that is to say, she gaue them to the deuill, & made them inhabitants of hel, as much as lay in her. Now it is sayd in the selfe same places, that Ierusalem,

usalem, her sister Aholibah, in which God had also his Tabernacle, had done much worse, in such sort that she is made inferior to Sodome. This then is that, that Jesus Christ saith to the Pharises, Ye trauell by sea & by land to make a proselyte, that is, to the ende you may circumcise a Paynim, & bring him into the Church, & when this is done, ye make him two fold more the child of hell: that is to say, ye teach him so euill, that circumcision is worse to him then vncircumcision, because that his knowledge which he hath of the true God, turneth to his condemnation. There is no doubt but that the like hath come to passe in the Church of God, for euen from the beginning there haue bene heresies in the chiefe articles of our faith, that is, diseases in the principall and vitall partes of the body, as namely, in the doctrine of the Godhead & eternitie of Jesus Christ. The sinne of man deserued death: It must needes be then, that the mediatur was very God & very man, Man, for to die the death, & God, to ouercome death. And therfore they which denie the Godhead of Christ, they denie the principall qualitie of the mediatur, through which we obtaine saluation. Now the Godhead is made nothing, when the eternitie is made

Mar. 23. 13.

42 made void. For where we find a beginning, there naturally wee neede not doubt of an ende. This heresie and many ſuch like were ſcattered throughout many notable Churches: Notwithſtanding, forasmuch as the auncient Church hath iudged that their baptiſme ought not therefore to be reiected, ſhe hath ſhewed by conſequence, & ſhe hath holdē them for Churches, though deadly diſeaſed, forasmuch as Chriſt, from whom true Baptiſme and the efficacie thereof is, baptizeth not but in the Church, ſhewing thereby, that there may bee founde Chriſtian Churches which bring forth their children as mothers, and yet nourish and inſtruct their children worſe then ſtepmothers. And therefore they adde, that this baptiſme which profited them in their infancie, falleth out to their further hurt, when they come to peeres of diſcretiō, when they come to taſte of theſe heresies, whereof they had no ſenſe or feeling.

The Latine Church, as Ieruſalem to Samaria, ſet it ſelf then very couragiouſly againſt ſuch errors, and healed many of the, whereupon it got great authoritie amongſt all: but afterwards, a worſe euill came vnto it, and that was this, that hauing through Gods goodneſſe, (who alwayes preferueth his

his truth in some place) bene exempted from the foresaide heresie and sicknesse, shee was borne in hand y it came of her own strength, & that she could not any more be deceiued: as a man, who for being in health one yeere giueth himselfe to all disorder, thinking that nothing can hurt him: whereupon we say, that shee is fallen into a generall distemperature, and is so laden with heresies, that she is not onely thoroughly sicke, but she is as it were sicknes it selfe, not feeling her euill at all. Wee say then of her, the same that the Prophet Ezechiel said of Jerusalem, who was the onely seate of the Lorde: Samaria hath not offended to the one halfe of thy sinnes: Sodome thy sister hath not done, neyther she nor her daughters, as thou hast done and thy daughters. Thou hast iustified thy sisters in all thy abominations which thou hast done, and therefore I will bring againe thy captiuitie, and thou shalt beare thy villeny. The worde of God is the onely meat which God hath giuen for the ordinary nourishment of his children. The Latine Church, to the end she might nourish them with huskes and shales, hath hidden it from them, & buried it in the earth, or if for shame she hath sometimes deliuered it vnto them,
it

Ezech. 15.
48.

it hath bene altogether couered with payson. In steade that this worde should haue directed vs to God for our saluation, shee hath sent vs to men, which are nothing but perdition, yea to y^e sonne of perdition himselfe. Whereas she should haue assured vs in the infinite merits of one Christ y^e infinite God, y^e papacy hath turned vs to our owne merits, which merit nothing but hell & death. The whole law was giuen to no other ende, but to make vs feeble our sinnes, & to search the remedie thereof in the grace of Christ: but contrariwise the Romane Church maketh vs to play the Jewes, more then the Jewes, promising vs saluation of our selues, whereas to make vs serch y^e the more earnestly, she should in our selues shew vs hell. She hath receiued the deuill into the Lords house, she hath mingled in his bread of life, death, and into his cuppe she hath put payson: to conclude, if through Baptisme, which she hath notwithstanding many wayes profaned, she entrouleth children to God as a mother, yet is it certaine on the contrary part, that through her false worshippes, shee nourisheth them vp to the deuill. And as concerning saluation in Iesus Christe, which is the necke that ioyneeth the head wpyth the bodie,

hodie, Iesus Christ with his Church, it is
so cut off by mans merites, by the merits of
Saintes, by the Popes pardons, and such
other wickednesses, that the lyfe of the
Church holdeth but by a very little thread,
the which had beene straightway quite cut
off (Antichrist had so well laboured therein)
had not God through his great mercie sent
his seruantes in time to repress him. As
long then as this threade remainned there,
we denie it not the name of the Church, no
more then vnto a man, the name of a man,
as long as he lyueth, what sicknesse soeuer
hee haue: yea, wee are content to call her
the spouse, so that therewithall shee suffer
vs in like maner to call her an adulteresse.
But we say that she is an hereticall Church
worse then all the Churches that euer haue
bene, a wife which prouoketh God to a di-
uorce, a mother which nourisheth by her
children to the deuill, and wee praye God,
who did vouchsafe to take her in childhood,
defyled with her blood, that he will washe
her in her olde age in the bloode of his
sonne, and that hee will remember (as hee
promiseth to Ierusalem and Samaria) the
couenaunt made with her from her youth,
and that as he hath done alreadie in a good
part

Ezech. 16.

46 part of her members, it woulde please him to restore her againe to her first puritie and integritie. Thus much as concerning the hereticall and impure Churches in doctrine, whereof we mayntaine the Romane and Latine Church to bee in the chiefeest degree.

Concerning the schismatical Churches, either they are schismatical simplie, or hereticall & schismaticall both, as when heresie cometh vpon a schisme, as an ague vpon a wound. As for those y are hereticall, we say as we saide: as for those y are schismaticall, we make two distinctions. The cause (sayth y Canon) maketh a schismatike, & not the separation: & therefore we say, y they which haue giuen othets a iust occasion to separate them selues from their corruptions, are the schismatikes, and not they who haue taken it. For this cause, the Apostles were not schismatikes, although they separated them selues from the Scribes and Pharises, and had their assemblies apart: But rather the Priestes and Scribes, which put them to death, when they submitted them selues to verifie the comming of Christe amidst the Church: and we shall prooue in his proper place, that the selfe same in like
maner

maner is come to passe in our time, in those
which woulde haue proued the Antichrist in
ful council. For the second, we say, y^e we must
distinguish betwixt the author of a schisme,
and those which follow it. That the authors
of schisme, for as much as they rent theselues
from charitie, & so by consequence from the
body of Christ, they may be compared to Da-
than, Core and Abiram, cutting themselves
(as much as in them lieth) out of the booke of
life. Concerning the others, we say that they
are the flock of Christ, but euill gouerned by
their pastours, & principally those which are
borne vnder the Schisme, forasmuch as ney-
ther of both are without blame, neyther can
in any wise excuse themselves. And therefore
Dathan and his companions were swal-
lowed vp, and the congregation which clea-
ued vnto him was spared: but in that it saw
the horrible punishment of those whom it
had followed, it was warned to separate it
selfe for feare of the like. In like maner Ie-
roboam & his successors, which through am-
bitio had made a schisme in the church, were
accursed, & yet Samaria ceased not therefore
to be in the couenaunt of God, at the least
by reason of her false worshipps, to be in the
midst as it were of the Jewes, & y^e Heathen.

To

Nomb. 16.

To be short, ambition & the want of charitie whereof it proceedeth, these make schismatiques, and therefore the poore people which do not hold thereof, but are caried away with the faction of the mightiest, as it were with a Sea, although they be in the separation, yet properly they are not of the schisme. And euen as in factions which are made in a kingdom against the common wealth, a good prince punisheth the Captains, & through his clemencie pardoneth the people which loosely went with them either through ignorance, or in respect of their authoritie, &c. euen so it is to be presumed y^e the father of mercie doth towards his poore childre, which for the most parte do mourne vnder the ambition of the prelates, & are not partakers of their subtil counsels. Be this spoken of these Churches which are simply schismatical, that is to say, which haue no notable heresies ioyned with their schismes. The like thing also may bee found in the churches of y^e heretikes: for oftentimes the leaders of the church are heretikes by their subtilties in certaine things, and not the people who vnderstand them not, cōtēting theselues with the simplicitie of y^e word which alwayes is most true. But we wyll speake of this more amply in another place.

We

We will conclude then that the markes of the pure Church are faith and charitie, the word and the Sacraments purely and lawfully administred. The marks of the impure Churches are, when therein they fayle in part, or be impure: the which thing manie times falleth out ordinarily together: to be short, whereas there is no religion, which hath not her doctrine, and her visible signes, to distinguish it from others. We saye that the Christian Churches haue their doctrine compysed in the olde and newe Testament, and their Sacraments, which are Baptisme and the Supper, that those which minister the one and the other purely, are the pure Churches: that those which minister them impurely, are the impure Churches, and the Church of Rome, the most impure of all others, which hath so villanously defiled both the one and the other, that there remayneth not any more so much as any shew of the institution of Christ.

That the other markes which our aduersaries alledge, are common both to the pure and the impure Church, & such as for the most part holde not.

They that perceiue themselves vanquished in this, that they haue not the essentiall markes of the pure and sounde Church, they woulde quite contrary make vs beleue, that the true Church can not be knowen by the pure and sincere administration of the worde and Sacramentes, but by certaine outward markes, to wit, by antiquitie, multitude, succession of places and persons, by miracles and reuelations: no otherwise then false copiers, which will not haue men to knowe their money by the finenesse of Gold, and by the touchstone, but by the wayght, by the sounde, and by the coyne & the colour, which they may easily falsifie.

Iob 8.8.

Iob 32.7.

They alledge therefore vnto vs antiquitie, folowing that which is said vnto Iob of one of his friends, Aske for the ancient generation, & prepare thy selfe to seeke after the fathers. Againe, daies shal speake, or the multitude of yeeres shall teach wisedome. To whom I could answere by Iob himself, euen in the verse next following: The masters are not alwayes wise, neither doe the olde men alwayes vnderstand iudgement. Also, it is the Spirit of God, and not yeeres that

that ought to speake in man. But foras-
 much as they urge this poynt so greatly, it
 behooueth that wee and were them more at
 large. The question is here of the puritie of
 the Church. Nowe the Church is compa-
 red to a litle barke or shippe, and the more
 she is vpon the Sea, the more shee leaketh:
 vnto a house, which with age decayeth, and
 falleth to ruine: to a citie, and the pollicie of
 it is corrupted from tyme to tyme, if it bee
 not brought backe againe to the first institu-
 tion: and to a mans bodie, to which, yeeres
 doe bring an heape of all kinde of euils. To
 be short, to the most healthfull and tempe-
 rate body in the worlde, age is euen as sick-
 nesse it selfe. I saye then that antiquitie a-
 lone, ought to make vs thinke that in the
 Church there is a great sicknesse and much
 filchinesse, and that euen for this cause a-
 lone without any longer confutation, it be-
 hooueth vs to bring a broome to purge it,
 and to call for a Physician: so faire is it off,
 that for these things a man should maintaine
 that she is pure and sound, as they doe. Fur-
 thermore I demaunde howe they wyl an-
 swere vnto the heathen, yea to Saint Au-
 gustine himselfe, who saith, that Ierusalem be-
 gan by Abel, and Babylon by Cain. Also

D. ii.

that

August. su-
per Psal. 64.

152

that the promise was by Isaac, and the bastards by Ismael which were the elders. Consequently what would they haue answered vnto the Jewes in the time of our Saviour Iesus Christ, if that antiquitie had bene a marke of trueth in the Church? They said that they were the Children of Abraham. Nowe he was called the Father of the belceuers. They had their genealogie from the creation of the first man. They did alledge the covenants that were made of olde betweene God & them. Notwithstanding Christ being sent vnto them according to these promises, vnder the shadowe of this antiquitie, they called him the Carpenters sonne, a Samaritane, one that hath the deuill, a preacher of noueltie: and there is great likelihood, that if our masters had bene then there in that time (seeing that they vse the selfe same arguments) they woulde haue holpen to haue crucified him. Now we say likewise that Antichrist who was foretolde vnto vs, entred into this ruinous house, whiles the most part was a sleepe in this dead sleepe of antiquitie, in stead of that was said vnto them, Watch and pray: and that the subtillest lent him their hand till he had turned all topsiturne, and yet men would not knowe him.

him. Furthermore I demaunde what they will answere vnto the Greeke Churches, the Armenians, Ethiopians, &c. founded by the Apostles, and as olde as the Church of Rome, yea & elder too, seeing that y^e Church of Christ, as we know, tooke her beginning from the East to the West: If antiquitie be a marke of puritie, they are pure: and if they be pure, the Latine Church in comparison and to their iudgement, is most impure. If they be heretikes and impure, as the Latine Church doth holde them, then it followeth that antiquitie is not a marke to moue the puritie or veritie of the Church. How then shall wee reiect antiquitie? nay rather wee embrace it with all our hearts, and a great deale better then our aduersaries: but wee embrace it so, that the ancientest of times be asked, and heard before all our fathers, and alwaies, according to this most certaine rule, that *Primum quodque verissimum*, that the first things are truest, that is to say, that when there shalbe any question of a p^ute Church, wee looke into the wordes of God what she hath bene of olde time, and seeke to drawe ours out of the euils which she hath gotten through age, and so restore her vnto the beautie and integritie of her youth. See

Daniel. 8.

54

then how we ought to honour antiquitie, to
 reforme our selues according vnto it, & not
 to suffer our selues to be corrupted with the
 rust, and so to perish vnder the shadowe of it.
 This is the rule which our master hath gi-
 uen vs. When there was questio concerning
 dyuorce, *Moses* had permitted vnto *peo-*
ple for the hardnes of their heartes, they had
 a prescription long enough, if prescription
 might haue had place against the institution
 of God. Notwithstanding he answereth in
 one worde, It was not so from the begin-
 ning: that is to say, there was no such ordi-
 nance of God. *Tertullian* saith, Nothing can
 prescribe against the truth; neither time,
 nor authoritie of persons, nor priuileges of
 kingdomes. For there is no custome so foo-
 lish that by that reason might not be as-
 rised against the truth. Now Christ is cal-
 led the truth, and so custome. And if Christ
 be from euerlasting, & more auncient then
 all, then also is truth more auncient then
 all customes. Heresies haue alwayes bene
 vanquished by the truth, and not by custome.
 As what soeuer is contrary to this truth,
 it is heresie, although it be neuer so blis-
 sel custome. *Cyprian* saith, we must not regard
 that, which any other hath done before vs,
 but

Marc. 10. 4.

Tert. de vir-
ginibus ve-
landis.Cyprian lib. 2.
epist. 3.

but we must regard that which Christ hath done, which is before all, for we must not followe the custome of men, but the trueth of God. Again he saith, custome without trueth is an olde error, and the Lord hath said, I am the trueth, and not, I am custome. Ignatius sayth, all my antiquitie is Iesus Christ, whom not to heare is manifest perdition. See then howe y^e most ancient send vs alwayes to learne y^e trueth of him, which is most ancient of all. For the rule of the law is true, y^e those things which are of no force in the beginning, are no whit better in the continuance of time, & if a man cannot prescribe against kings, & against the Church, in their possessions, much lesse he can doe it against God and against the trueth, which is the onely treasure of the Church.

Now let vs come to multitude. It is said expressly, Thou shalt not followe a multitude to doe euill. Also the gate is wide that leadeth to perdition. Contrariwise, feare not my litle flock, for it is my fathers pleasure, to giue you a kingdome. Moreover wee see that all the world was brought to one onely Noah, and afterwards to Abraham. Then God chose one people of Israel, the least, as it is said, of all peoples, and finally of

D. iiii.

all

De seipso ad
Pompeian.
episto. 9. & in
episto. ad
Quirin. in
senten. epis-
co. & in
August. de
Bapt. lib. 5.
cap. 23.
Ignatius ad
Philadelph.
canon. Con-
suetud. dist.
11.
L. Que ab
initio. D. de
regulis iuris.

Exod. 23.

Mat. 7. 13.

Luke 12. 32.

Deut. 4. 28.

& 7. 17 &

9. 1. & 11.

23.

56 all peoples the least part, to wit, Christen-
dome, which for this cause he calleth a litle
flocke. So farre forth that S. Austin sayeth,
that the Church was sometimes in one A-
bel, and in one Enoch. Multitude then
should be rather a presumption of the false
then of the true Church, of impuritie rather
then of puritie, forasmuch also as man in all
things runneth alwayes to euill by nature,
and neuer tendeth vnto good, vnlesse he be as
it were drawen by force vnto it. If we looke
to the number of Hainims, they will set a-
gainst vs in all nations almost, many against
one, and againe all nations against one only
nation, yea, and in that nation it selfe all the
families of one time against one or two: as
namely in the time of Noah, those which
there are called the children of God, mocked
him & his religion. Likewise amongst this
chosen people of God, the Samaritans will
cary it away against Iuda, for there were
ten tribes against two, and in Iuda & Israel
the idolaters will winne it against the bet-
ter sort, for Elias complaineth that he was
left alone, & against the good Prophet Mi-
cheas, arose vp 400. false, and the Prophets
crie that all the people were deceiued, euen
from the Kings, to the Priestes & Prophets.

In

Augustin.
super Psal.
138.

Genesis 6.

1. Reg. 29. 10

1. King. 22. 8

Iere. 4. 9.

Iere. 18. 18.

In the Church of Christ also number & multitude shall haue as small rounge, for euen at the beginning of it, was said, Who hath beleued our word, and to whom hath the arme of the Lord bin reueiled? and we reade that it was brought to a smal number of persons, in so much that euen the scholermen theselues hold, that after the death of our Saviour, for one instant it consisted in the virgin Marie alone. Of the more flourishing estate of it, we reade that after the death of Constantine, his sonne being of the same name, fauouring the Arrians, there were so few sound professors among the Christians, that the Emperour charged them, that foure or fise persons with their Athanasius, would trouble the peace of the whole worlde, to whom Liberius the Bishop of Rome answered, that his solitnde or fewnes did no whit diminish the word of faith. As for the declining state of y^e Church we are giuen to wit, that when the sonne of man shall come (before whose coming the childe of perdition shall seduce the worlde) hee shall finde neither faith nor charitie on the earth, and that those dayes shall be as the dayes of Noah, and Lot, &c. The Eclipse then of this Moone shall be as it were vniuersall, all the whole earth being
put

57

Esaï 53.

Theodoret.
lib. 2. cap. 14

Matth. 24.

58 put betweene the Church & the Summe: and therefore if wee haue no other direction in these darknesles, the multitude, we shall haue no part with that little number. Moreover, the Christians which reiecte the pope in Asia, & in Africa, are a great many more in number the others. If the Pope holde the for pure Churches, then is the Romane Church an heretike, for they condemne her, and excommunicate her for diuers pointes of doctrine. If not, then multitude, which is a comon argument to the impure Churches themselves, can not be alledged for a marke of puritie. And yet for all this, we cease not to prayse God, for the blessing which he giueth vnto his woorde, making the same to fructifie, & encrease to hundreds & to thousands: But we pray him, that as he hath alreadye drawn a part of Christendome from vnder the yoke of Antichrist, so it wil please him to continue it more & more. But we say that if in certaine places it seeme that God withdraweth but fewe, as the shepheard that saueth from the mouth of the Lion, an eare of his sheepe, as sayth the Prophete Amos, or according to Ieremie, taking one of one towne, & two of one riue, to enter them anew into the restored state of his Church, yet

Amos. 3. 12.

Ierc. 3. 16.

yet for all that we must not plead against the
trueth, forasmuch as the selfe same trueth
hath foretold vs this, & the great number is
no marke of puritie and veritie, nor the litle
number of falshood and heresie.

Nowe followeth the succession of place
and of persons, which they alledge against
the succession of true doctrine which we re-
quire in the Church, as concerning y place,
there is no doubt but that this is to play the
Jewes, to enclose Orben in vrbē, that is, y
whole world in one citie. For the Church
is not any longer tied to Ierusalem, but we
see euery daye that God calleth his people,
euen those which seemed not to be his peo-
ple, and contrariwise he hath permitted by
his righteous will, that many Christian
Churches haue bene turned into the Tēples
of the Tuckes, as that of Ephesus founded
by S. Paul & S. Iohn, & that of Bonne in
Barbary where S. Austen preached. &c.
And further it is saide there expressely, that
the Church of God for a long time by rea-
son of the persecution of Antichrist, shal re-
tire her self into the wildernes, as the comō
glose it selfe doeth expound. Moreover the
Church is a citie, y is to say, one bñd of Ci-
tizens vnder the iust gouernment of Christ.

Nowe

Apo. 12. 6.
&c.

Glossa com-
munis in e-
um versicu-
lum.

60

Plutarch in
Themist.
Dion. lib. 41
Appian in
libic.
Florus cap.
40.

2. Chro. 33.
Psal. 33.
2. Chro. 7.

Ierc. 7. & 26.

Nowe betweene a citie and a towne there is
this differēce, that y^e one consisteth in walles,
and the other in the vnion of the people go-
uerned vnder the same lawes, and therefore
the citie of Rome was at Veies with Camil-
lus being a banished mā, though the towne
of Rome was in the hand of the enemye.
And Themistocles said that Athens was
in ships, which the Romanes had taught
the poore Carthagians to their cost, when
they made their citie to bee caried out of
their towne. To be short, the Popes them-
selues haue maintained for lxxx. yeeres to-
gether, that the Romish church had her See
in Auignon although they had forsaken
Rome. Moreouer this argument is comon
to the churches of Grecia, Syria, Armenia,
& Ethiopia, &c. whom the Pope condemneth
in many points of doctrine. To conclude, if
euer there were Church that might alledge
succession of place, it was Jerusalem. For of
it was said, The Lord will euermore dwell
in this Temple. Also, I haue chosen, & san-
ctified this house, to the ende that my name
may dwell there for euer. And therefore the
priestes had no other answer to all the Pro-
phets that remoued thē, but this: The Tem-
ple, the Temple, the Temple of the Lord.
But

But see what the Lord himselfe answereth 61
vnto them: Goe, saith he, and see Shiloh, I
haue chosen it from the beginning, for my
house. Nowe see what I haue done vnto it
for the wickednes of my people, I will doe
euen so to the place, which I haue giue vn-
to you and to your fathers. But if you will
that I dwell there, amend your wayes, and
turne from your euill deedes. Now if hee
haue forsaken his owne Temple for the
iniquitie of the Priests, euen then when hee
had none besides erected in the whole world,
must we tie our selues to y^e church of Rome,
or to any other place now, when all the Cli-
mates of y^e worlde are equally his Temple?

Concerning y^e succession of persons, that
is no lesse frivolous then the other. In all
estates & common weales, there is one per-
petuall sequele of magistrates, either by suc-
cession or by election. Nowe if there be que-
stion of reforming the estate according to the
lawes, there is none so ill aduised, as to vse
these arguments, I am a magistrate as was
my predecessour, or from the father to the
sonne, ergo the common wealth hath not to
make any reformation. None euer doubted,
but that Nero was a tyrant although he was
descended fro Augustus, neither woulde any
man

62 man affirme that Commodus was a good prince, although Marcus Aurelius was his father. In like maner every one wil accorde that Manasses defiled the Church, & violated al iustice, albeit he was the sonne of good Ezechias: And Iosias, he reformed the Church & the lawes, who was the sonne of Manasses himself. And y^e ciuil lawiers theselues which make two sorts of tyrants, the one sort without title, and the other of exercise, that is, one sort vniust vsurpers, the other vniust gouernors, the same also make two kinds of Popes playing the tyrants ouer the church, one sort which they call intruders, which are thrust in there vnlawfully, the other abusers, abusing their authoritie, shewing thereby, that that which may fall out in the succession of Magistrates in the common wealch, may also fall out in the successiō of prelates in the Church.

Furthermore if euer any Church could haue alledged the succession of pastors, it was the Church of the Iewes: for they were of the house of Aaron from the father to the sonne, & besides them none might sacrifice. Moreover to them it was promised, y^e they shoulde so continue for euer. And in deede, when the Prophets exhorted the to reformation

Barthol. in
tractatu. de
regimine
principum,
Bald. de
schism.

tion, they had no other thing in their mouth. The law shall not perish from the Priest, nor the counsel from the wise, nor the word from the Prophet. But the spirit of the Lord answered the, Say not, We are wise, & the lawe of the Lord is with vs, for it is in vaine, that the pen is made, & that there is a scribe, the wise men are confounded. And seeing that they haue reiected the worde of the Lord, what shalbe their wisdom any more? Like wise when they boasted to Iesus Christ, that they were the seede of Abraham: I knowe it well (saith he) but the deuill is your father. And in verie deede this successiue & hereditarie wisdom crucified Christ, and reiected it owne saluation, as also this selfe same successio, although it be only pretended, worshippeth Antichrist & entertaineth her owne perdition. Whereouer I demaund what these alledgers of succession woulde haue answered to the Samositans, Nestorians, Arrians, &c. who had their beginning continued from the first Bishops, euen to themselves, & namely to Nestorius, & Samolatenus, both which were lawfully called to the patriarchal churches, the one to Constantinople, & the other to Antioche. Also what will they answer to the succession alledged by al the Greeke &

East

Jerem. 8. 8.

Iohn. 8. 44.

64 East churches: to be short, to the reformed churches of England, Denmarke, Swethen, a great part of Almaine, &c. though all which, there is at this day this succession frō Bishop to Bishop, & from pastor to pastor. If they will alledge the Popes supremacie, wee deny it them, and it is another question. If simply successiō, then they haue lost their cause: If the doctrine, then wee gaine this point, that the simple succession of persons without the successiō of doctrine, is nothing worth.

They alledge that the auncient Doctors haue vled this argument, wee deny it not. But they must marke therein either that this was against heretikes that denied the holy Scriptures, or else there was alwayes adioyning the succession of doctrine. S. Augustine vseth it against the Manichees: but they reiected the greatest part of the Scriptures, and expressly the booke of the Actes of the Apostles, to the ende to deny the descending of the holy Ghost, and to establish Manichee in his place. He alledged also vnto them miracles, antiquitie &c. but he addeth immediately after, You on your part alledge nothing like, but onely there soundeth a promise of the truth amongst you, Notwithstanding

standing if you could evidently prooue it, I suppose it ought to be preferred before succession, antiquitie, miracles & all things else. This is as we dispute against them that denie the scriptures, by probable reasons & by authorities of prophane bookes, albeit we hold them not for rules of the truth. Against the Donatistes, Arrians, Pelagians, & others who accept the scriptures, he disputeth by the scriptures. In a certaine place he allegeth amongst other things the succession of 39. Bishops of Rome, but this was with this caveat, In all this company there was not one Donatist, that is, there was not one that helde any such doctrine as you doe. Irenaeus saith, that they are not alwayes true ministers, which seeme so to be: but they which keepe the doctrine of the Apostles. Tertullian presseth the heretikes of his time, who for the most part denied the Scriptures, to shew that their predecessours were the Apostles or the Apostles schollers: but by and by afterwarde he requireth consanguinitatem doctrinae, the consanguinitie or kinned of doctrine, & preferreth it before all succession, that is to say, that not themselues only were the sonnes of the Apostles, but also their doctrines were the daughters of the

August. contra Epist. fundam. cap. 4. Idem contra petil. cap. 16

Item, Epist. 156.

Iren. lib. 4. cap. 44.

Tertull. de praescrip. adversus haereticos.

66

Apostolical doctrine. Chrysostome saith;
that the pulpit maketh not a minister, but a
minister the pulpit. To be short, a man shall
not finde any which hath spoken in any other
sense. And in deed seeing that none can tra-
late to his successor, more thē the right which
doeth belong to him, and that S. Paul hath
forbidden vs to heare the Apostles, and the
Angels themselves, preaching any other
Gospel then his owne, doeth it not followe
that the successors of the Apostles are reiec-
ted if they preach other wise? It followeth thē
that the successiō neither of place nor of per-
sons is any thing worth, but only y^e successiō
of doctrine, which we haue said before, to be
y^e true & infallible marke of the pure church.

Concerning miracles, if a man speake of
those which were wrought either in the pu-
blication of the lawe by Moles, or in the con-
firmation of the Gospel by Iesus Christ and
his Apostles, it is certaine that they make as
much in general for the Samaritans as for y^e
Iewes, for heretikes as for sincere and sound
professours, for the pure Churches, as for the
impure, forasmuch as the onely question is
for the one to shew the true God giuing forth
the lawe, & for the other, the true Christ pro-
mised in the law, whom both the one and the
other

other make profession to receiue & worship.
 And therefore this argument is common to
 both two. Concerning the other which they
 alledge, specially in that same state in which
 we say Antichrist beareth dominion, I saye
 that if they are false in effect, then they beare
 witness to falsehood: but if they had any true,
 yet they are not therefore sure testimonies of
 the trueth. The heathen had their diuelish
 miracles in the temples of their false gods,
 and some in effect true, as may appeare by
 al their histories. Simon Magus, who would
 be acknowledged for Christ, wrought mi-
 racles. So likewise did Apollonius Tiane-
 us and Apuleius of Madaure. But these for
 the most part might be illusions, the which
 the deuill wrought to abuse fooles, hauing
 nothing (as S. Augustine sayeth) more a-
 greeable to this, then their outward senses.
 But God wrought great miracles among
 the Samaritans; in their strongest Idolatrie,
 as when he made the Assyrians to be eaten of
 Lyons, for to reuenge his contempt among
 his enemies, and not to authorize the faulces
 and abuses of the people. He wrought some
 amongst the heresies which were next before
 the coming of Christ, to shew the power of
 his name to all nations. Yea it shoulde not

Titus. Linius
 in many pla-
 ces.

August. de
 vtilitate
 credendi
 cap. 16.
 2. Kin. 18. 24.

August. lib.
de vnitate
Ecclesie.
cap. 46.

Mat. 7.

Mat. 24.

3. Theſ. 2.

seeme ſtraunge, when he will worke ſuch in
lands newly found, for to vāquish the deuils
which reigned there. All this then is too litle
to be a mark of the pure Church, vnlesse the
churches of the Samaritās, & the heretikes
of the former times had bene pure churches.
This is y^e which S. Augustine answered to
the Donatists, which would proue their doc-
trine by miracles. You alledge (saith he) mi-
racles, in which a man is not heard in re-
spect of the place, but in regard of his de-
fire. We wil not proue our Church, neither
by succession of Bishops, neither by the au-
thoritie of councils, nor by the number of
miracles, nor by visions nor dreames. All
such things are therefore to be allowed for
as much as they are done in the Catholike
church, but they proue not that the church
is Catholike, for that dependeth vpon the
Scriptures. Our sauour Christ hideth not
this frō vs, that he will cast into euerlasting
fire those that haue wrought miracles in
his name. This is not thē as our aduersaries
say, a gift that sanctifieth them y^e do them. It
is also foretold vs that many false Christes
shall come with miracles, to seduce if it
were possible, even the elect. And S. Paul
saith, that Antichrist shall come according

to

to the efficacy of Sathan in all power, and signes & miracles of deceit. It is therefore as finally a gift of the holy ghost sanctifying & purifying the church. Yea there is more then this: for some of these miracles shall not be altogether false in effect, but onely in their end, that is, because they tend to a false end, to establish the seate of Antichrist, as S. Augustine hath taught vs upon this place: & S. Iohn Chrysostome, when he sayeth, that there are miracles not onely of illusion, but true & effectuell, tending to bring in falsehood. Now if miracles approue the puritie of the Church, & the trueth of doctrine, then Antichrist hath gayned his cause, if not, it is so farre off that the miracles wrought vnder the Papall See, ought to be alledged for confirmation of puritie, that rather quite contrary, seeing that no other miracles are promised before the coming of Christ but his own, we should suspect, that the Romane See is a prodigious See of Antichrist, which was before foretold vs. Let vs follow then amidst these difficulties, the instruction that Iesus Christ hath given to all Christians in the person of his Disciples. He wrought miracles before his birth, but no man is overseer in his owne birth, & therefore there could be

Hierom. vpon the 7. of Mat.
Chrysost. vpon the Epist. 2. Thes.
August. lib. 20. Cap. 19.
De ciuitate Dei.

August. super Psal. 9.

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no deceitfull dealing in it. In his life time he wrought a great many, which they behelde and sawe: he was fastned to the crosse, dead, and buried, and yet after wardes they sawe him eate and drinke with them. But of all those famous Magicians, their incantments dyed with them, neither was there ever one rayled by againe. If on it was enough for him to say unto them at his departure, You haue seene the singular miracles which I haue wrought. You ought therefore no more to doubt, that I am that same anoynted, which was promised unto you. Contrariwise, he sendeth them to the Prophetes, to Moses, to the Psalmes, to the holy Scriptures, to the ende they may there marke that the thinges which they had seene, were there foretold them by the spirite of God, and that what he had foretold them, was now also accomplished.

Deut. 13.

Touching reuelations and visions which are a kinde of miracles, we haue the plaine text which decideth this matter. If there shall arise (sayth the Lorde) amiddest thee, a prophet, or a dreamer of dreames, and that the signe or miracle which he hath tolde thee come to passe, and thereupon would turne thee away to strange gods, soe thou shalt

not

not heare him. &c. There are then both prophets, & visions, true in effect, & yet false in their ends, & the trial of them, as we may see by this text, is the doctrine. Likewise when S. Iohn, to the end to keepe vs from false prophets, exhorteth vs to proue the Spirites, by & by he addeth, Hereby shal you knowe the Spirit of God: Euery Spirit that confesseth that Iesus Christ is come in the flesh, is of God, &c. that is to say, Proue the spiritres by the doctrine which they preach. Therefore Saul & Caiaphas haue prophesied, but as S. August. saith, as Balaams Ass once spake, and yet for all that, they might haue once spoken the trueth. For the deuil himselfe to colour his lying sometimes speaketh trueth.

We conclude then that all the aforesayde markes are not the infallible markes of the sound and pure Church. First, because they be not substantiall but outward. Secondly, because they are common, as well to falshood as to truely. But that they may be markes, they ought to put a difference. Thirdly, they neede to be proued and approued by another mark, to wit, doctrine. To be short, seeing it is sayde, that in the end Antichrist shal come, and shal ouerthrowe the greuous part of the people, and that he shal sit in the Temple of

1. Iohn 4.

August. lib. 2
ad Simplic.
quz. 1.

dominium

C. iiii.

of

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of God, that is to say, in the Church is selfe, and in one of the most famous places, & that he shall worke strange signes and wonders: we conclude on the contrary part, that antiquitie, multitude, succession, and miracles, are rather at this day the markes of the seate of Antichrist, & of that whore, then of Christ & of his chaste spouse, of whome Christ hath giuen vs but one marke. Hee that is of the trueth, heareth my voyce. He that is my disciple, abideth in my worde.

That the holy Scripture is the vndoubted touchstone, to trie the puritie of doctrine, which is the marke of the pure Churches.

CHAP. III.

Our aduersaries do, thereupon object vnto vs, that doctrine is a common argument, and that euery one saith, that he hath the pure doctrine on his side, and therefore that it can not be alleged as a marke of the pure Churches. I answer, that this is in deed a common bragge of all heretikes, but yet it is not a common marke, but peculiar and proper to the pure Churches. If on both the true Christians & heretikes, may haue an iust multitude,

multitude, succession; and miracles, as wee
haue already prouen: but there is none but
the sounde and Catholike Church that can
haue trueth, and true doctrine, which confis-
steth in faith and charitie, because the trueth
is but one, & if the other boast of it, they haue
nothing else but the sounde, the which by and
by vanissheth, if it bee once put to the touche.
Likewise we see commonly that they which
pleade together, pretende every one that
right is on their side. Notwithstanding he
that would say, & being both euaine say they
haue right, that it is no reason to dispute of
the right, but onely that he which is in pos-
session should keepe it, he should make him
selfe a laughing stock, and should oftentimes
giue authoritie and title, to the vniust posses-
sor against the right owner: For besides the
opinions of parties, there are aduocates to
debate the right, and lawe that must iudge
thereof. Now for to decide the matter wher-
of there is question, thanks be to God wee
haue a good iudge.

The question betwene vs is of the pure
seruice of God. Nowe it is not for man to
iudge, howe God must be serued, no more
thā it is for a poore peasant to make bookes,
howe princes should be vniustly serued.

Coloyn

For

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For betweene man & man there is alwayes
 a proportion; but betweene man and God
 there can be none. And therefore it is God
 onely which ought to be heard in this mat-
 ter, and not me, who in deuising orders and
 maners to serue God after their owne plea-
 sure, seeke nothing but to serue their owne
 phantasies. This is the cause why God him-
 selfe would be the onely law giue vnto his
 people, giuing them a law which containeth
 whatsoeuer he requireth of vs, as well in ge-
 neral as in particular. And to cut off all man's
 inuentions, he expressly forbiddeth them to
 adde any thing thereto, or to take any thing
 therefro: for he saith, that he will be seuen ac-
 cording to his pleasure, and not according to
 that which is good in mens eyes; which he
 hath knit vp for vs in one worde, I will obe-
 dience, and not sacrifice. The Priests were
 men, & very oftentimes they could not con-
 tent themselves with this: but the example
 of the sonnes of Aarō may be an honour due
 to euery one, who for offering strange fire
 vnto the Lord, & not being commanded,
 they were consumed with fire, as it is
 written. And yet notwithstanding, as men are
 great lovers of their owne inuentions, they
 loosed y^e people with traditions, ceremonies, &
 gloses,

Iere. 33. 22

Iam. 4. 12.

Deut. 12. 8

& 32.

Iere. 7. 21.

1 Sam. 15. 22

Prou. 30.

gloses, & whereas the lawe was giuen to con-
 uince them of sinne, to the ende they might
 seeke mercy in Christ, they haue found out o-
 ther meanes for their saluatiō. But God by
 his Prophets, which he hath sent fro time to
 time, betweene the publishing of the lawe &
 the Gospell, alwayes calleth them back to y
 lawe. To the lawe & the testimonie saith E-
 sai: Seale vp my law amongst my disciples.
 And if they speake not according to this
 word, the morning light shal not be giuen
 vnto them. And because they obserued it not,
 their sacrificiing was turned to them into a
 curse, & God was ready to make a diuorce
 with his people, & therfore to cut off at one
 blow all their madneses, Malachi recomen-
 deth to the Church, the obseruation of the
 law, and the ordinances giuen from Moses,
 vntill the comming of Elias, that is, of Iohn
 the forerunner of Iesus Christ. See then
 that there was one law in the Church, vntill
 the coming of the Gospell of grace, whereof
 the Prophets were expoliters: and whereby
 false worship was knowne from true wor-
 ship. And men came not to y^e destruction of
 long possession, which thing had bene suffi-
 cient, to authorize Ismael him selfe against
 Israel. To be shor^t, hee, of whome it is
 only

Iere. 7. 22.

Isai. 8. 20.

Mal. 2. & 4.

Ose. 2.

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Matt. 17.

John. 5. 39.

Luke. 16. 16.

Luke 24.

Hebr. 1. 2.

Iohn. 4. 25.

only said, Heare him, to teache us by his example, hath giuen so great authoritie to the lawe, that he will haue the people thereby to iudge whether he be Christ or no: Searche (saith he) diligently the scriptures: for you thinke that by them you shall haue euermourning life, and they are they, which beare witnes of me. The iudge of the world attributeth so much to the lawe, that he will haue the world to iudge by the same law, whether he be the true Messias, a deceiuer of the people, or the sauiour of the world. And why so? because it is not the worde of Moses: nor of Esai, nor of any men, but euen his, who sent him.

Nowe by the comming of our Sautiour Christ; y^e holy scriptures haue lost nothing, but rather haue the greater authoritie, God which hath spoken to our fathers: (saith the Apostle) sundry times & in diuers maners, hath in these last times spoken vnto vs, by his owne sonne. This sonne is God himselfe, this is the essentiall worde, this is hee by whose conuincing the Church did wayte for the manifestation of all things. The worde then that procedeth from him; ought to haue an infinite and absolute authoritie, and much lesse may one nowe adde vnto it, then euer.

For

For he is the infinite wisdom of an infinite father, and therefore was able to tell vs all that was necessarie for our saluation. And he loued vs so greatly, that he came into the worlde expressely to dye for vs, and therefore he would not hide the worde of life from vs. To be short, he came to lighten vs in darkness, and hath promised neuer to forsake vs. He hath then left vs some light to guide vs, and seeing he is that same light it selfe, it is such a light, as if we follow it, we can not be deceiued. Now this then is that same writte word of God, which is the true image of that essentiall word, in which hee hath imprinted all that is necessary for vs to the glorie of God, and all that is expedient for our saluation. The Apostles receiued this word from his mouth, to preach y same to all the worlde, and herein they were true and faithfull Ambassadors. Againe, the same spirit of God, through which they preached, reherfed it vnto them, telling the what they should write, to the ende it should bee deliuered vnto the posteritie, so as we haue it there registred by foure tworne Notaries of the holy Ghost, & expoused in many Epistles of the Apostles. Finally, these Registers of the kingdome of heauen, haue bene conferred together by the common

78 common care of the Churches, wherein they haue beene kept, the which haue witnessed, that this worde proceeded from them, and thereto haue put to their seale: and so the ende that no writings might be made equall vnto them, & to take away also the foundation of all heretikes, which alledged euer where, and to serue euerie turne, the traditions of the Apostles, the Churches haue brought them into one booke, which they call the Canon, that is, the rule, and those Scriptures Canonieall. See then howe in the Christian Church, we haue now as was vnder the lawe, one rule to iudge the right from y^e crooked, a square to directe our building, a compasse to guide our barke, a lawe to iudge controuersies, and a God in his worde to determine all matters which shall arise in the Churches. All that is agreeable to this word of God, is of God, for that it is his owne worde. All that is not agreeable to this worde, is of man, and no man hath any voice in the Church, to make any lawes concerning the seruice of God. The sonne of man alone, God and man, hath onely this power, of whom it is onely said, Heare him. All then that is ouer & besides this, ought to haue no place in the Church.

Matt. 17.

NON INVENI

By

By this word thus limited within y^e booke
of the Canonick scripture, the p^ruincing
Church hath rased out an infinite number of
traditions, which heretikes made to passe vnder
the name of the Apostles, allowing nothing
but that which they haue founde contained
in the foresaid booke. By y^e same also
they haue stopped y^e mouth of heresies, which
spring vp of the naughtie & vnfound inter-
pretations thereof: to be short, they neuer com-
plaine, when they haue to do with heretikes,
which agree with them vpon this Iudge, but
they make their account they haue wonne
their proceffe: but when they haue to do with
such men as refuse this Iudge, then they
finde themselves agriued, because it is not
possible to find a competent Iudge for him,
which refuseth God to be his Iudge.

Our aduersaries alwayes crye with open
mouth, The Fathers, Fathers, Fathers: but
behold whereby the Fathers would be iud-
ged, and before whome they would pleade.

This controuersie (sayeth S. Augustine) requireth a Iudge: let Christ then be Iudge
him selfe, and tell vs himselfe, wherefore he
dyed. Let the Apostle also be iudge toge-
ther with him: for in the Apostle also
Christ himself speaketh. It is saide, that he
hath

Augu. Epist.
166. & lib. de
vni. eccles.
cap. 3. & 16.
per totum
aduersus
Donatistas.

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August. de
pastoribus
cap. 4.

hath not spared his own sonne &c. but hath
giuen him to the death for vs. See then the
Judge before whom hee calleth the Pela-
gians, from whom our aduersaries haue bo-
rowed their doctrine. Against the Donatists
his ordinarie wordes are, We haue founde
Christ in the scriptures, there also must we
finde the Church. Also, let not these words
be heard any more betwene vs, I say this, I
say that, but rather, behold, this is it that the
lord saith, for we haue (saith he) the bookes
of the Lord, to which we both giue consent,
we beleue & keepe. Again, The canon-
call scripture is the rule of all. The Epistles
of Bishops giue place one to another, &
councils are amended & corrected one by
an other, but that must correct all. Also,
Where shall wee feede the sheepe of the
Lord? vpon the mountaines of Israel: these
mountains of Israel, are the authours of the
Scriptures of God. Whatsoever shalbe
preached vnto you out of that, that is, out
of the worde, take taste therof: & whatso-
euer is not preached out of it, cast it away,
least ye be miscaried by false teachers. And
when the Donatists alledged S. Cyprian vnto
him, of whom notwithstanding he maketh
a great account in al his works, & specially
through

through whom he might haue ouercome the
 in many matters, I (saith he) allow not the
 writings of S. Cyprian for canonicall. And
 yet herein I doe him no wrong: for not in
 vaine was this so healthful a Canon made,
 in which are comprehended the bookes
 which wee dare not iudge, and through
 which notwithstanding wee iudge of all
 bookes, as well of infidels as of Christians.
 That which I finde there agreeable with
 scripture, I accept it with praise: that which
 I finde not agreeable to the Scripture, by
 his good leaue I reject it. And there is no
 doubt (saith he in another place) but that
 nowe when he seeth all more cleare and
 bright then when hee was conuersant in
 darkenes, he will rather be glad to knowe
 howe profitable it is for vs, that in the wri-
 tings of Christian orators & learned prea-
 chers, a man may finde things to be repro-
 ned, & that in the writings of those poore fi-
 shers, (that is to say) of the Apostles, a man
 shall finde no such thing in them. Alledge
 not therefore to me, saith he, in this case their
 writings, but the Lawe, the prophetes, the
 psalmes, the Gospell, and the Apostle. For
 from hence it is, that I learne that the church
 reacheth throughout the whole worlde, &

August. con-
 tra Cresco-
 li. 2. cap. 21.
 22. 38. lib. 5.
 cap. 17. de
 baptism. co-
 tra Donatist

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August. 13.
ad Hieron.
in prolog.
lib. 3 de Tri-
nitat. distin.
lib. Canoniz.

Li. de doctr.
Christ. 2. 18.

August. con-
tra Maximi-
nū Arrianū,
lib. 3. ca. 14.

is not tied vnto any certaine place. &c. And the rule which he giueth vs of the bookes of Cyprian, he hath also giuen of his owne, and of all the rest, in diuers places which are repeated by Gratian in his Decrees. I know very well, that Gratian would make vs beleue, that he gaue like authoritie to the decretal Epistles of the Pope, as to the Canonical bookes of the scripture, impudently corrupting a place taken out of his bookes of Christian doctrine, where he speaketh the quite contrary. But this is not worth the confutation. And Alfonso de Castro him selfe, who is one of the chiefe pillars of the Papacie, doth acknowledge this fault, and very sharply remoueth him for it. The Arrians in the highest point that is of the Christiā faith, would escape by the Councils: but hee alwayes draweth them to this. Let vs not alledge (saith hee, disputing against Maximine their Bish.) neither thou the Council of Ariminum, nor I the Council of Nice: for neyther I am bounde to the authoritie of this, nor thou to the authoritie of that: but let vs dispute by the authoritie of the scriptures, which are indifferent witnesses to vs both, cause against cause, and reason against reason, &c. All his bookes

are

are full of such places, especially against the Manichees, who denied one part of y^e scriptures: following the example of Christ, who vanquished the Sadduces in the matter of y^e resurrection, by the bookes of Moses him selfe, because they reiected all the others. And yet this is hee, that so astonished all the heretikes of his time, that hee put them to utter silence. But to the ende that they condemne him not for an heretike, whome they haue already so sore suspected, it is necessarie to see what others doe holde concerning this matter. Basil the great wil- leth that wee examine all doctrines by these Scriptures, which are giuen vnto vs by the holy Ghost, reiecting whatsoever is not agreeable to them, as enemy to our saluation. And against all heretikes he demaundeth that onely the Scripture be vmpire. Chrysostom calleth it the most exact balaunce, the squire, the rule, and iudge of all doctrine. And in a certayne o- ther place the same sayeth, that the Scrip- ture is the accomplishment of the holie Ghost as Christ is of the lawe, and that without it wee may not alledge the spirit. Irenee calleth it the foundation and pillar of our faith. Tertullian saith, Take from

August. con-
tra Faustum
Manich. lib.
11, cap. 6.

Basilus con-
tra Eunomi-
Apol. epist.
lib. 3.

Idem epist. 3.

Chrysost. in
2. Cor. homi-
13. in fine.
Idem in serm.
de sancto. &
ador. spiri.

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Irenæus. lib.
5. cap. 1.Concil. Car-
thag. 3 L.
Cunctos po-
pulos. C. de
summa Tri-
nit. & fide
Catholic.Socrat. lib. 1.
cap. 8.
Hist. trippa.
lib. 2. cap. 5.
ib. 1. cap. 14.Socrat. lib. 1.
cap. 8.
Hist. trippa.
lib. 2. cap. 5.
ib. 1. cap. 14.

heretikes the bookes of Ethnikes, & winne
so much of them, that they will rest vpon
the scriptures, and they can not stand. Also,
let the shop of Hermogenes shew that it is
written: if they cannot, let them feare the
curse which is appointed for the that adde
or diminishe. To be short, they all vnto
this point, that to examine all doctrine, to
mainteine the true, to vanquish the false, we
must haue no other touchstone, no other
Buckler or sworde, but that. And this was
the cause in the third Council of Carthage,
it was forbidden to reade any thing in the
church, but the Canonickall Scriptures. And
the Imperiall lawe distinguisheth Catho-
likes from heretikes, by the Apostolicall &
Euangelicall doctrine: and Constantine
the great the first Christian Emperour, ha-
uing assembled that famous Councill of
Nice, wherein there were three hundred
and eightene Fathers, to dispute against
the heresie of Arius, hee prescribed them
this rule. We haue (saith he) the bookes
of the Euangelistes, Apostles & Prophetes,
which instruct vs in the holie law. By these
bookes then it behooueth vs to resoluē all
doubtes and questions. And this rule also
was there so exactly kept, that one Mith-
ter

ster alone, Paphnutius by name, alleadging the Scripture, made all the rest to chaunge their opinion, who without any grounde of the Scripture, for certaine politike and humane considerations, were ready to haue abolished the marriage of Ministers. To be short, Gerson and Panormitane, euen when the Popes thunderboltes and lightning excommunications were most hotte, durst yet saye and wyte, that one poore lay man alleadging a text of the olde or newe Testament, ought to be preferred before the Pope, yea and before a generall Councill, erring through ignorance, or of malice, against the text of Gods woorde: which ought to bee thought no more straunge, then if they had sayde, that the word of God alone hath more waight, then all the Doctors of the worlde together, who are nothing else with all their knowledge, but ignorance and vanitie. I haue beene long in this point, because nowe a dayes, they alwayes speake vnto vs of the fathers, and I pray the readers to take a litle payne, to reade the places them selues, because they shall finde them yet more playne and full, then the desire that I haue to bee short, suffereth me to write at large. With Iste

L.abbas Pa.
normitanus
in ca. signif.
extrauag. de
electis.
Gerson part.
1. de exami.
doctr.

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Iſa. 8. 20.

Luk. 16.

Iohn. 5. 39.

the Prophete therefore wee call our aduerſaries to the lawe, with Abraham to Moſes and the prophetes, with Chriſt to the Scriptures, with all the fathers and Chriſtian Doctors to the olde and newe Teſtament. If this Iudge then, which heretofore hath decided all controuerſies, & which hath bene ſo reuerently accepted even of the greateſt part of heretikes themſelues, can not pleaſe them: eyther they muſt alledge great cauſes of refulall againſt it, or elſe all the world will holde their doctrine moze ſuſpect, then the doctrine of all the heretikes that euer were.

The Scripture is perfect & ſufficient to ſaluation.

Iohn. 20. 30.
And Auguſt.
vpon that
place.

2. Tim. 3.
Marſil. lib. in
ritul. defen-
ſor pacis.
part. 1. cap. 9.

Their firſt cauſe of reſuſing the holy Scriptures, is for that they are imperfect. But I demaunde of the, if they will require any other perfection, then a doctrine ſufficient to ſaluation. If they content the ſelues to be ſaued, Saint Iohn hath tolde vs, that, that which he hath written, is ſufficient to belecue in Chriſt, and to haue life in his name: and as concerning the things which are omitted, S. Auguſtine monſtrith that he is raſh, which preſumeth to gheſſe whar they are. S. Paul alſo ſaith, that the holy Scriptures are ſufficient to make the man of God perfect, & wiſe to ſaluation. That they

they comprehend sufficiently the rule of faith, and whatsoever belongeth to the service of God. Behold then sufficiently wherewithal to saue them. If they will not content them selues with saluatiō, but call the scriptures imperfect, because they finde not there the determination of certaine curious questions which they handle in their schooles, and yet they doe the Scriptures wrong, for there they shall finde them condemned. Moreouer I demaunde of them, from whence this imperfection can come? Is this of Christ? nay rather, he is perfection it selfe. And seeing hee came to accomplishe our saluation, it must needes bee hee, of whom y^e Church did wayte for the reuelation of all things. Hee then coulde, beeing perfectly wyle, and would beeing perfectly good, teach his Church whatsoever might belong vnto her saluation. Or is this imperfection of the Apostles? but they receiued this woordes of life from his mouth, and after hee sent vnto them his holy Spirit, to recorde it, and to put them in mynde thereof, in such sorte that they preached saluation to all nations, and as Irenaeus sayeth, that which they preached by mouth,

Iohn. 16. 13.

Iren. lib. 3.
cap. 2.

I. iiii.

they

88 they haue left vnto vs by wryting, to bee the pillar and foundation of our sayth. The faulte then commeth not that wayes: it remaineth then that the whole imperfection bee in men, who not finding in the Scriptures their imperfections, they esteeme it imperfect, as if they that haue swilled in the snowe waters in the mountaines, should call those imperfect, which haue not wynde and hanging throtes like thea selues, for that they haue not their superfluous imperfection.

Allee finde in the Scriptures the imocation of one God alone, by meanes of Iesus Christ alone, but they would finde there the imocation of Saindes. Allee there finde, that purgatorie cleansing is in the onely blood of Iesus Christ: they would finde there that purgatorie, which they haue brought out of Virgill and Placo. Allee there finde one onely Mediator: but they would finde as many there, as there are saines in their kalenders. They call these thinges imperfections in the Scripture, which are rather so many infections in their Church.

Furthermore I demaunde, bee it that a man thinke that there wanteth some thing, who shall be so hardie, after such a woozke.

workeman, to put to his hande to make it perfect: If a man say y^e Doctors, why: they quite contrary finde it onely perfect, & in it as in a glasse they acknowledge other mens imperfections and their owne. If they saye, the Church through her traditions, why, it is shee that hath taught vs to cut off by the bookes of this Canon, all that we finde not therein, & further she is forbidden to serue God according to her traditions, and commaunded to be a scholer of this worde, and we knowe that this is not the part of a scholer, to vsurpe aboue the master. If the Pope doe it, he is no longer a scholer of Christ, but in this poynt he declareth himselfe to be Antichrist, lifting vp himselfe aboue all that is God, and by such a like gate the Alcoran of Mahomet hath entred into the worlde. The moze safe way then, is to followe this worde, and to beleue that that perfect lawe giuer hath giuen vnto vs a perfect lawe by the mouth of his Sonne, to the which wee ought a great deale lesse to presume to adde any thing of our owne, then to that which was deliuered to Moses. And if there were neuer founde Paynter, which durst take vpon him to finishe the image of Apelles, nor Poet the Aeneides of Virgil, which were but

Mat. 23. 9.
Iohn 8.

2. Thes. 2.
Verse 4.

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but the workes of bayne men, what man shal be so arrogant, vnlesse it be that some of perdition, which dareth put to his hande to the worke of him which hath made man, and all that which a man maruaileth at and beholdeeth in this world:

The Scripture is playn & manifest to saluation.

Xanthes in lib. 1. de A. theist.

Their seconde refusall is, that the holie Scripture is obscure, and thereupon they call it doubtfull, a dead letter, a letter which killeth, a matter of contention, and not the voyce of the Iudge, riddles or darke speeches, and such other like names whereof their bookes are full: yea one of the great Masters of this time, coulde not abstayne from saying, that Paul went so farre beyōd himselfe, that he entangled himselfe with many matters. But the holy Ghost calleth the Scripture the Testament and couenāt. And we knowe that a good prince, dealing with his subiects, will not circumuent them and deceiue them with his wordes: as also a good father making his last will, endeuozeeth to set his children at one, and not to some discord, and to giue occasion of going to lawe, and quarels amōgst them. The presumption then ought to be on the contrary, to wit, that he which hath vouchsafed to saue his people so mercifullly, and which only may be called
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a true father, hath also deliuered his couenāt in as cleare tearmes and expresse clauses as he could. And in decde in all our scriptures the Ethnikes haue not blamed any thing so much as too great plainnesse of them, which is farre from that which these men would make vs beleue, that they are riddles or darke speeches. Againe I demande of them, whether the obscuritie of Christian doctrine bee in the matter it selfe, or in the maner of handling it? In the matter they dare not say, for there is nothing more cleare and more simple then the doctrine of saluation, and this is the answer of Origen to Celsus, who blamed y^e simplicitie of it. That it must needes be such as it was, because it was not such a Philosophie as was brought to a few number of men, as the Philosophie of Pythagoras, of Plato, or of Aristotle, but a saluation taught and preached to the whole worlde, which the whole worlde great and small, learned and vnlarned might easily comprehend. If it bee in the manner of handling, such obscuritie of any authour must aryle eyther of ignorance or of malice. Of ignorance, because that, that which a man vnderstandeth but darkely, a man can not teache playnely. Of malice, when

Origen contra Celsum.

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but the workes of bayne men, what man shal be so arrogant, vnlesse it be that sonne of perdition, which dareth put to his hande to the worke of him which hath made man, and all that which a man maruaileth at and beholdeth in this world:

The Scripture is playn & manifest to saluation.

Xanthes in lib. 1. de Atheist.

Their seconde refusall is, that the holie Scripture is obscure, and thereupon they call it doubtfull, a dead letter, a letter which killeth, a matter of contention, and not the voyce of the Iudge, riddles or darke speeches, and such other like names whereof their bookes are full: yea one of the great Masters of this time, coulde not abstayne from saying, that Paul went so farre beyōd himselfe, that he entangled himselfe with many matters. But the holy Ghost calleth the Scripture the Testament and couenāt. And we knowe that a good prince, dealing with his subiects, will not circumuent them and deceiue them with his wordes: as also a good father making his last will, endeuozeth to set his children at one, and not to sowe discord, and to giue occasion of going to lawe, and quarels amōgst them. The presumption then ought to be on the contrary, to wit, that he which hath vouchsafed to saue his people so mercifully, and which only may be called
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a true father, hath also deliuered his couenāt in as cleare tearmes and expresse clauses as he could. And in decde in all our scriptures the Ethnikes haue not blamed any thing so much as too great plainnesse of them, which is farre from that which these men woulde make vs beleue, that they are riddles or darke speeches. Againe I demande of them, whether the obscuritie of Christian doctrine bee in the matter it selfe, or in the maner of handling it? In the matter they dare not say, for there is nothing more cleare and more simple then the doctrine of saluation, and this is the answer of Origen to Celsus, who blamed y^e simplicitie of it. That it must needes be such as it was, because it was not such a Philosophie as was brought to a few number of men, as the Philosophie of Pythagoras, of Plato, or of Aristotle, but a saluation taught and preached to the whole worlde, which the whole worlde great and small, learned and vnlearned might easily comprehend. If it bee in the manner of handling, such obscuritie of any authour must aryle eyther of ignorance or of malice. Of ignorance, because that, that which a man vnderstandeth but darkely, a man can not teache playnely. Of malice, when we

Origen contra Celsum.

we will boast our cunning, & not teach it, as Aristotle sayeth that he did expressely, in the bookes of his natural philosophie, which yet notwithstanding all the worlde boaste to vnderstande, & as also certaine other authours of secrete Sciences in our time, haue done, of set purpose. Nowe of ignorance there can be none, in that wisdom which hath spoken to the Apostles, nor in that spirit which hath inspired them. Of enuious malice, there can be as litle in him which dyed to accomplish our saluation, and in them which haue published the same, euen vnto their suffering after him. It remaineth then, for to a voyde these blasphemies, that either ignorance, or much rather malice be in our aduersaries, and not in him which is wisdom, and goodnes it selfe.

Againe I demaunde, whether in their iudgement is more obscure, the Gospell of the Prophets: They will not say, I am sure, that it is the Gospell, for then litle children would laugh them to scorne. And moreover

2. Pct. 1. 19.

Iohn 1. 9.

S. Peter sayth, The Prophetes were as shining candles in a darke place, in sted whereof Christ is the true Sunne, and that light that lighteth every man that cometh into the world. Moreover both in the one & the

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the other we finde Christ, in the one promi-
sed, in the other giuen, in the one to come, in
the other come, in the one foretolde, in the o-
ther speaking himselfe of himselfe. It is
therefore sure, that the doctrine of saluation
in Iesus Christ, is lesse darke in the Gospell,
then in the Prophets, in the new Testamēt,
then in the olde, which is expounded and de-
clared by the Jew. Nowe Dauid sayth that
this worde is vnto him as a lanterne for his
feete, & not only a lanterne, which serueth
to leade him in the path, but the path it
selfe which can not leade astray. That by the
same he is more wise then they that are el-
der. And againe Esay pronounceth, that the
watchmē of the house of god, who thought
themselves very cleare sighted, were blind,
because they had no regard thereto. More-
ouer Christ sendeth not his hearers to the
gloses of the Rabbins, to traditions, to the
Thalmud, to the Lawe not written, where-
with the Pharises were puffed up: but to
the Scriptures, to the Lawe written, and he
neuer allegeth Testimonies from any o-
ther place. Saint Luke also prayseth those
of Berea, which searched them, and they
which searched them, founde there their sal-
uation, whereas they which busied them-
selves

Psal. 119.

Isa. 56. 10, 11.

Iohn 5. 39.

Luke 24.

Actes 17.

selues in the speculations of men, crucified him. It followeth then that much more we may in these dayes finde our saluation in the Scriptures, hauing the Olde and Newe Testament together, the shadowe and the body, the starres and the sunne, the messages of saluation, and saluation it selfe. If any man doe yet goe on to blame the doctrine of saluation of darkenesse, I leaue it to the iudgement of all men, which of these two thinges is most likely, whether that darknes which they finde fault with, be in his worde, who is the light of light, or in their blindness, whose spiritues are naturally nothing else but darkenesse.

John 1. & 8.
& 12.

But be it so there is such darknes in them as they pretend, let vs see in fewe wordes by whome and by what meanes they will make them more lyghtsome. Shall it bee by the Doctors? Nay rather contrariwise, as we shall see hereafter, they reioyce at nothing so much as in the brightnesse of this sunne. What then? shall it be by y^e Church? But the Church is the moone, a shadowed body and darke of it selfe, which hath no light, but that which the same giueth her. What then? shall it be Thomas? shall it be Secorus? shall it be Bricot and a rablement of such like?

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I report me to all men of iudgement, whether they doe not rather darken the worde of God, then make it light. It remaineth then that we searche in this light, the light of all our vnderstanding, and that we cōclude that if we see nothing, the fault thereof is in our eyes, and not in the light.

They alledge that the scripture is doubtfull, because that Satan alledged it vnto Iesus Christ. I answered, that there is no lawe that a man may not reiect by this argument: for all lawes are subiect to be alledged both by good & bad. But let the also mark, that by the same Iesus Christ stopped his mouth. Againe, our sauiour Christ spake in parables & similitudes: we know that similitudes are to make cleare, and not to darken: and I make their owne consciences iudges, whether those parables of Christ, so expounded as we haue them in the Scriptures, tende to any other ende. When he woulde teache vs who is our neyghbour, he maketh it playne by the similitude of the man which went downe from Ierusalem to Iericho: what the kingdom of heauen is, by the similitude of the sower: what the vocation of the Gentiles is, by the prodigall childe, and so likewise of other. I aske if for these parables we

Luk 10.

Luk 8.

Mat. 13.

Luk 15.

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2. Pet. 3. 16.

1. Cor. 4.

2. Pet. 3. 15.

we may iudge it to bee more cleare or more darke, & whether all the gloses or long commentaries of the Pharises, were able so clearly to expound this matter? But they will say, you cannot deny, but y there are many darke places: for S. Peter himself saith, that there are such in the epistles of S. Paul: nay, but rather we saye, that forasmuch as there are only certaine places darke, it followeth contrariwise that the Scripture is not darke. For this is an euill argumēt, to reason from some to all, & he y saith that vpon a garment there are blacke spottes, he sayeth by consequence that that garment is not all blacke. And as concerning those, we saye that the light of the Scripture is sufficient for to giue them such lyght, as they neede not dwell any more in darkenesse: vnlesse it be those whome the God of this worlde hath blinded in their vnderstanding, as Saint Paul sayeth, to the ende they shoulde perish, & that the light of the Gospel should not shine vnto them, or as S. Peter saith in the selfe same place which they alledge, to the vnstable and vlearned, which peruert the Scriptures to their owne destruction. This is the sentence of all the ancient fathers, with whome we conclude this poynt.

point. There are (saith S. Augustine) handling this matter) certaine hard places in the Scripture, and yet notwithstanding there is no other thing, but that which is expounded in most expresse words in other places, wherein the holy Ghost hath wonderfully framed, and tempered the holy Scriptures, that in the cleare places he might healthfully satisfie the hunger of the readers, and in the darker places he might encrease their appetite, to take away all contempt: but in that that is spoken clearly in the Scriptures, they shall finde all things which conteyne faith and the way to liue well, to wit, hope and charitie. And he that will haue more examples hereof, in the foresaide places he alledgeth more, Saint Ambrose: there is (saith he) much obscuritie in the Prophetical writings, (he speaketh namely of the Prophets) but if thou knock at the doore of the Scriptures, with the hand of thine owne vnderstanding, thou shalt gather the sense of the darke places, and the worde of God it selfe shall be that, that shall open it vnto thee. The most obscure and darke then that is therein, may be made plaine by it selfe. S. Basill: If wee be commanded to doe any thing, and we knowe not howe, let vs take

Ambro. in
Psal. 119.
serm. 8.

Basill. lib. 2.
de Baptismo
quest. 4.

98 the Lord for our guide, who saith vnto vs, Search the Scriptures: and let vs follow the Apostles, who asked himselfe of the interpretation of those things, which he had spoken vnto them: and of those things which he hath spoken to vs in one place, let vs learne to vnderstand those things which hee hath spoken in another. This is that which Marsilius of Padua disputed against the Pope 300. yeeres agoe: that the Lawe of the Gospel is sufficient, perfect & plaine of it selfe, immediatly to direct vs to euerlasting saluation, and to turne vs away from the path of miserie. But to them which finde nothing in the light but darkenesse, I feare that it is to no purpose to alledge plaine places out of the auncient doctores. The mischiefe is, that we finde not in any place of the Scripture, neither the Masse, nor Purgatorie, neither the papacie, nor the power of one man alone ouer the whole Church, and such other inuentions of the prince of darkenes: and therefore we accuse Gods worde to bee darke, to the ende we may draue these goodly doctrines from out of some colde Allegorie, whereas in trueth we ought to confesse and acknowledge that in what Church, and in what point of doctrine soeuer, this light

Marsilius
de Padua,
in lib. de-
fens. pacis
parte 1.
cap. 9.

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is not our guide, that there is nothing but darkenesse.

But yet see a farther matter then the former: for they are so farre off from accepting the Scriptures to be their iudge, that they themselves will needes be iudges ouer the Scripture. If the Church (say they) had not kept the Scriptures, and witnessed of them, they had bin of no more authoritie then any other writing. Therefore the Church is iudge ouer the Scripture, & not the Scripture ouer the Church. First, I demaunde what that Church is, which hath kept the Scriptures, whether this be only the Christian Church, or the Jewish Church also: Nowe we knowe that the olde Testament was deliuered from hand to hand vnto vs by the Iewes, and therefore the auncient doctors called them the booke keepers of the Church. For they were so curious, that they counted all the pointes, accentes, and letters, & haue made a register of them. Therefore the Jewish Church was Iudge of the olde Testament when Iesus Christ came, and therefore to very euill purpose our Sauour Christ sendeth the people to the Scriptures, who might more safely haue beene sent to the Priestes and Pharises.

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But these Judges of the Scriptures, they iudged Christ to death, and the Scholers & students of the Scriptures acknowledged him for their life. And at this day, euē by this argument, the Iewes should winne the victorie. It foloweth then, y^e eyther they must renounce this Sophistry, or if they wil mainteine it, they must renounce their saluation. Consequently I demaund of the, Whether y^e church of Rome alone haue kept y^e Scriptures, or other Churches also? They can not saie that it was the Church of Rome, or the Latine Church alone: For the Ecclesiasticall storie wittnesseth, that the Primitiue Church gathered the Canon of the Registers, of those Churches which were founded by the Apostles, and to which the same Apostles had written. Now there is but one Epistle written to the Romaines, and all the rest are written to the East Churches. In like maner the Gospell of Iohn was kept at Ephesus, and that of S. Marke at Alexandria, &c. If then the East Churches had a greater part in keeping y^e Scriptures, then the Romaine, and therefore by this argument as much, or more authoritie ouer the Scriptures then it: I aske in those controuersies that are amongst those Churches, that is, be-
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twixt the East churches and the West, who shall iudge but the Scriptures? And if they iudge the Scriptures, who shall pronounce sentence ouer them? If the East Churches shall, then the Romish Church will quaille. If the Church of Rome, it must be for some other respect, then for being gardien & keeper of the Scriptures. If they say it be by their pretended prerogative of Saint Peters Seate, it is meete that they prooue it by the Scriptures. And therefore marke Peters See, which doeth take vpon it to iudge the Scriptures, being yet it selfe subiect to the Scripture.

Furthermore I pray euery man to examine this conclusion. The Church of God hath kept the Scripture: The Church beareth witness of the Scripture: Ergo she is about the Scripture. The Edicts of a Prince are registred in courtes. The lawes are collationed & compared with y originals by Clarkes. All contractes and bargaines are sealed & subsigned by witnesses. And yet for all that, he that would say, that those are about the Kinges, or of greater authoritie then the lawes and contractes themselves, he would bee mocked out of his coate. But if they will say that the Lawes of God are of

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no more force, or haue no more place, then the Edicts of some Princes, vntlesse they be allowed and confirmed by Clarke: I answer the, that it is not the Church of God that hath this priuiledge: for she is y^e spouse of Christ, & hath learned to obey her husbā, without any examination of his commandment, & must by & by hold her peace, as soone as she heareth his word. For she knoweth also, the wisdome of her husbā (whose will is the rule of doctrine) not like the wisdome of Princes, which it is necessary to examine, whether it be honest and profitable, ciuile, or vnciuile: but if they be so stiffe for the obtaining of this priuiledge, yet let them agree with me herein: that this is that assemblee, which hath lifted vp it selfe aboue all that is called God, which fearing to be discomfited by the Spirit of his mouth, would therefore mouesell and stoppe by his mouth, as farre as it is able.

Contra epist
funda. cap. 5.

The place of S. Augustine which they alledge, maketh nothing against that which hath bin said before. I would not (saith hee) beleue the Gospel, vntlesse the authoritie of the Church constrained or mooued me. Ni me Ecclesia Catholica commoueret authoritas: where it hath bene very well noted,

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ted, that according to the stile of Affricke,
Commoueret is taken for Commouisset;
that is to say, I had not beleueed y Gospel,
vnlesse the consent of the vniuersal Church
had moued me thereto: hee meaneth not
that the holy Ghost had not such a stile, as
might make it selfe sufficiently knowne
from other writings of men: For hee him-
selfe instructeth vs in this matter, in many
places. Much lesse meaneth he, that y church
should be aboue the Gospel. For it is by the
Gospel that hee examineth all the Churches
of his time: but rather that the vniuersall
consent of the Churches, the which receiued
such and such bookes for the Gospels of
Christ, made that he coulde not doubt, but
that they were so, & that the Apostles, whose
names they did beare, were true authours of
them. No otherwise then as the consent of
many ages, acknowledging such and such
bookes to be Ciceroes, Hippocrates, and
Platoes, do assure vs that they were theirs.
These were his very words against the Ma-
nichæes them selues, who denied part of the
holy Scriptures in another place: Oh vn-
happy enemies (saith he) of your own soules!
What Scriptures shalbe had in price, if the
Euangelicall and Apostolicall bee not

G.iiii,

Of

August. lib.
33. contra
Manich. &
lib. 28. cap. 2.

Of what booke shal men hold the certaine author, if a man doubt that those holye bookes, which the Church holdeth were of the Apostles, should not be theirs! Who shall knowe whether the bookes of Plato, Hippocrates, Aristotle and Cicero, were theirs, vnlesse it be for that from their time euē vnto ours, men beleueed so from hand to hand? &c. Like as then I beleue that the bookes of Manichee are his, because men haue beleueed that they came thence from hand to hand: so also I beleue the booke of S. Matthewe because euen vntill vs the Church hath so helde. The question is not then in this place, whether the writings of the Apostles haue any voyce to determine matters in the Church; for as we haue already shewed, S. August. teacheth vs that, in a *9.* places: but onely whether such and such scriptures were *y* Apostles, yea or no. For the heretikes denied not, but that the bookes of the Apostles had such authoritie, as they must be obeyed: but they denied that they were theirs, because that if they had once allowed them, they knewe, that they must of necessitie rest in them: And yet they pretended that they were neuer a whit lesse the Church, then the Romane Church doth.

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Chap. 4.

aboute the Church.

For they helde that Manichee the chiefe of
their secte, was the holy Ghost himself. But
this was a blasphemie, not yet knowen to the
most damnablest heretikes that euer were:
that the holy Scripture was subiect to the
Church, and that without her (as one of the
Popes Champions of our time saith,) it
hath no more authoritie then Esops fables.

Wolfgang
Herman.

The Jewes haue taught the Gentiles, that
the olde Testament was the worde of God,
and many of the Gentiles beleeued it better
then the Jewes. The Gentiles haue kept for
the Christians many good and auncient
bookes, and haue taught them that such and
such were the authours of them, and yet for
all that, they haue not giuen any credite vnto
them. The booke seller will teache vs that
such a booke is Hippocrates worke, and yet
for all that, he shal not be a phylitton as Hip-
pocrates was. For it is one thing to beleue
a mans worde, that such a one is the authour
of a booke: Another thing is to beleue that
which the authour saith. This is that which
was said long agoe by a great learned man:
That the Church is true and to be credited,
but effectiue, or as we say by occasion, be-
cause she beleueth the trueth of the Scrip-
ture: but the holy Scripture is true simply
and

Marfil, de
Padua part.
2. cap. 19.

106 and of it selfe : for it is the trueth it selfe.

There foloweth another argument. The Church is before the Scripture : Ergo it is aboute the Scripture. When we speake of the Scripture, we vnderstand the worde of God, the which at the first was not written, and after ward was written aswell by Gods owne finger, as by þ penues of his seruants, inspired by his holy spirit, as we haue before declared. But nowe I woulde demaunde of them, from whence they fetch the beginning of the Church. If from the creation of man, and before sinne entred: they were no sooner created, but God gaue them a commandement, that they should not touche the tree of knowledge of good and euill; and wee must not dispute whether they had authoritie aboute this worde, for because in that they disobeyed it, al mankind, yea euen the beastes doe rue their disobedience. Nowe they will not denie but that the olde and newe Testament had equall authoritie with this commandement: If they take it after sinne entred, God blameth and conuinceth our first parents of their fault: and this is the Lawe. And after he promisseth vnto them the seede, which shall bruse the head of the serpent: and this is the Gospel. Beholde them then dead
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in sinne by the Lawe, and as it were newe
borne by the promise of Christ to come, in
whom, they hoping after this worde, were
made the beginning of the Church, & with-
out this they had bene lost, and all their po-
steritie. Wherefore whether wee fetch the
Church from before the fall of man, wee
hath no power aboue the word of God, but is
iudged by it, and therefore the conclusion is
false: or whether we deriue it after, yet the
worde is before the regeneration of the
Church, that is to say, before the Church, &
that antecedent it selfe shalbe false. Howe-
uer this is an ill argument, It was the first
in time, Ergo the first in authoritie. For wee
haue a hundred Cities in France more an-
cient then our first kinges, and yet not with-
standing without any gaine saying they obey
their lawes. And the worde of God of it selfe
is giuen to command, whereas the Church is
placed in the world but to obey. And though
it be so y the word of God be in power eter-
nall, yet it is most certaine y it must be last in
this action, because that before he command,
it must needes be, that it shoulde first create
some men whom it might commande. This
then is nothing but plaine sophistrie, which
is not worthe to be heard in the Church.

Howeuer

Moreouer I demaunde of them when they make this argument, whether they meane to speake of the whole Church, comprehending all the states of the Church in one, or whether they speake of particular churches, or of the Church of Rome alone: If they vnderstand the whole Church, as it is like they doe, then they speake nothing that makes for them: for the Church of Rome, & the whole Church, are things farre differing, & before that Rome was, or any Wolfe there gaue suck, more then 700. yeeres the law of Moses was published in the Church. If they speake of particular Churches, the East Churches will demaunde the same prerogative, and by the selfe same argumēt, they will set themselues aboute the Church of Rome. For they are before them in time, as euery man knoweth. If y^e Church of Rome alone, by the vertue of the institution of Christ, yet they are to bring forth the titles and right thereof, & then they cannot bring forth one, that hath so much as any outward shew. To be short, all this is nothing els, but a manifest dotage: for if they looke to the beginning of the Church, they shall finde neither Rome, nor the Pope, neither the See of S. Peter, nor consequently any authoritie aboute

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The word before Rome, Chap. 4.

and aboute Rome.

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houe the word of God. If they looke to the beginning of Rome, they shal there finde the worde, the lawe, the prophets expounders of it long time before: and therefore an authoritie farre aboute their Church. But in this a man may see the poore defence of their Church, when for the establishing thereof, the worde of God must fall downe, which is the foundation of the pure Church.

Now in this whole disputation, they can not finde one onely word out of the auncient doctors, for there was neuer yet any heretike so monstrous, which durst set it forth, till the Council of Constance, where it was first set out by y^e doctors of the Church of Rome. There was debating of the taking away the cup of our Lord from the people, expressly against the institution of the sonne of God. There coulde not one place be found out in the Scriptures, which might fauour directly or indirectly, plainly or darkely so damnable a sacriledge. John Hus called them to the holy Scripture, & they knew wel y^e that was full against thē. Then first they begā to aduise of those goodly Maximes or grounds, which they haue mainteined euen vntill this day: that the Church is aboute the holye Scripture: that the Scripture hath no other authoritie,

Nicol. Cusan Cardin.
epist. 2. de v.
su Communion, ad Bohem.

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Hosius
Cardin. in
Petroco.
confess.

authoritie, then that which the Church giueth it: that the Scripture is, as they say, *De bene esse*, of the well being, but not of the essence or being of the Church: that such should bee the interpretation as seemeth good to the Church: to be short, that the worde of God was more long & large then the word written, and that the Church is more worthie then it: to which some haue sithence added, that the Church should be in better case, if there were no Gospell written.

Concil. Tri-
dent. session.
5. cap. 2.

These are the intollerable blasphemies which sprang vp in this councill, who also were authors of one other goodly canon for sooth, that ouerthroweth all Christianitie. That wee must not keepe faith or promise with heretikes. John Hus notwithstanding pressed them yet somewhat more neerely. Though it were so (saith he) that the church should be aboue the word of God, to which you shall neuer haue me to agree: Shew me yet that the minde of the auncient Church was euer so, that it euer so ordeined, or so interpreted: Name me one only auncient doctor, which is not wholly and plainly against it. That it is so, yea our owne canon doe excommunicate all those which com-
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Cardinal.
Cusan Epi.
2. & 3. ad
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municate not vnder both kinds: and there-
fore to communicate vnder one, is not to
be partaker of the communion, but of ex-
communication. To this argument they yet
finde another shift more mischeuous then the
former: that albeit that of one comādemēt
of the Gospell, there be at this day another
interpretatiō then was in the ancient church:
notwithstanding that, that meaning which is
receiued in the Church, must be accepted as
the way to saluation, in as much as the holy
Ghost hath inspired it to the church: That is
to say, y the Pope & his maintainers, accor-
ding to their good pleasure, may cry downe
all the ancient interpretatiōs of the scripture,
as coines, and put them into the Mint, to
make theirs currant. Also that as the iudge-
ment of the Church is changed in the scrip-
ture, so we must presume that the iudgement
of God is changed. And therefore when that
good man John Hus could not content him-
selfe with these horrible blasphemies, their
last argument was the halter and the hang-
nā to cast him into the fire. To make Gods
spirit changeable, his worde a nose of waxe,
God himselfe inconstant in his will and de-
terminations, and changing himselfe accor-
ding to the vanitie and ambition of men:
will

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will there be founde in the traditions of the Pharisees in the speculations of the Cabbalists and Thalmud, in the Alcoran of Mahomet, any such execrable blasphemies as these are: I leaue to the iudgement of euery one, whether the spirit of God, or the spirit of Satan ruled there in those councils.

That there can be found no other Iudge of the controuerfies of this time, but the holy Scripture, and howe euery one may iudge them by the same.

CHAP. V.

Now seeing then that they doe doubt that the Scripture is not on their side, let vs beare at their hands that they refuse it, and that they slander it as much as they can: let vs also see now whether they can allowe of any other Iudge besides it. I would demaund of them, if of all the auncient doctors they woulde chuse any one, which hath bin free from those refusals, which they propound against the worde of God, or els whether they will allowe all. Concerning any one alone they cannot, for in euery one of them, they may well finde some

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Chap. 5.

Doctors on our side.

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some one or other error: but they haue so ma-
ny errors to defende, that to defende all,
all the errors of all times and ages woulde
not suffice. Moreouer they woulde be asha-
med to denie, that their stile is more obscure
then the stile of the Scripture. Also they
knowe in their owne conscience, that in the
most principall poynts they are on our side.
Againe, there is not any one of them, which
they may accept in and through all thinges,
forasmuch as they condemne in Irenæe the
error of the Chiliafts, and the interpretation
which he made of the Apocalypse concerning
the church of Rome, in Cyprian Anabap-
tisme, in Tertullian the heresie of Mōtanius,
in S. Austine predestination, & so likewise
of others. Will they the receiue all alike for
Iudges: but then who shalbe president in the
contrarieties of their doctrine and interpre-
tations: For euery one knoweth that there
shalbe founde some in sundry places. If it be
the holy Scripture, that is the thing which
we desire. But if they refuse the Scripture
as partie or partiall, by a more strong reason
then, we will not accept them for Iudges,
which are parties against vs. In like maner
shall it be with the scholmen, if they take
them for Iudges, although that they be the

P.i.

principal

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principal authors of the errors of the church of Rome: for betweene Thomas, and Scotus, and their armies set in battell raze, and fighting one against another, who shall be iudges? It remaineth then that they chuse eyther one of the Councils, or els al the Councils together. If they chuse one, we knowe that in euery one lightly, there is handled as yet but one thing, as for exāple: in the Council of Nice, the matter of Arius: in the Council of Ephesus, and of Chalcedon, the matter of Nestorius, and Eutyches, and so likewise of others: but of these poynts there is no contention betweene vs. If they will haue all, I demande who shal be president in the errors which the auncient fathers confesse, and in the cōtrarieties which are found in them: who shall redresse them? The second Council of Ephesus approueth Eutyches, the Council of Chalcedon condemneth him. The seconde Council of Nice mayntaineth the worshipping of Images, but that of Frankford, assembled about the same time by Charles the great, pulleth them downe. The first Council of Nice, according to the vse of the primitive Church, permitteth the marriage of Ministers, the Council of Neocesaria, Mentz, and the second

August. in
the 2. booke
of Baptisme
against the
Donatists.

second of Carthage forbiddeth it. The Councils of Constance, and of Basill, doe subiect the Pope vnder the Church, yea, they make him equall with other Bishoppes: those of Florence and of Trent, vpon payne of the blacke curse, haue set him aboue all. To be shorte, the Council of Carthage excommunicateth and curseth him to the deuill that calleth him selfe vniuersall Byshoppe, or chiefe Priest: And the Council of Trident, excommunicateth all those which holde not the Bishoppe of Rome for such a one. I demaunde then in these contrarieties, and a thousand others of like consequence, who shall determine the matter: shall it be the Church? Nowe this is the Church that hath sayde sometimes the one, sometimes the other: for they holde that the Church is represented by generall Councils, and those for the most parte are such as wee haue spoken of. These are then Churches contrarying one another, or rather one contrarie to it selfe. Moreover, if it be the Church, yet we denie that it should be the Church of Rome: for it doeth not belong (saye they) to a particular Church, to iudge of the vniuersall, which is represented by generall Councils. It remaineth then that they prooue

the Supremacie of the church of Rome, aboue the vniuersall Church of Christ: but if they cannot proue it by the holy Scripture, none of the other Churches will beleue them: for Christ himselfe was not beleued, bearing witness of himselfe, but God whome they by the holy Scriptures knewe to haue sent him. Againe, other Churches haue their Doctors, Councils, & traditions, as well as the church of Rome: wherefore it remaineth, that the church of Rome must proue her prerogative and title by the Scriptures. And if the Scriptures must be Iudges of the church of Rome, and her prerogative, the which pretendeth and beareth men in hand to iudge all other Churches, then there can not be a more competent Iudge, then the holy scripture, without which the Church of Rome is nothing more then others, and from whom, whatsoeuer she hath, she must, with mee will seee, fetch her pretended preeminence and authoritie.

Now if they object, that there is no more neede of a Iudge in our controuersies, and that they haue bene oftentimes iudged already by Councils: Saint Augustine teacheth vs, that Councils may erre, and that the former Councils were amended by the latter, and

August. cap.
3. & 16. de v-
nitat. &c.

and therefore he p[re]sseth not the Arrians with Councils. Secondly, if this poynt haue any place, let them tel vs then, why they haue derogated frō the first Council of Nice, which is the first Oecomenicall Council, in the mariage of Ministers, and in the supremacie of the Pope, who there was made equall with the other Patriarkes? And wherefore, after the matter was so decided, would they haue it yet pleaded againe in the Council of Carthage? &c. Why haue they pronounced the Pope to be the Vicar of God in earth, in the Council of Trent, seeing that the Council of Carthage pronounced him excommunicated out of the Church, which would call him selfe the chiefe or highest Bishoppe? Moreover in the most approued Councils, the greatest parte of the poyntes which we dispute of, were not yet set out: for errors were not hatched, but by litle & litle, and they began to growe and increase, after that the tyrannie of the Pope was brought into the church, who in like maner also played the tyrant ouer the Councils. Moreover, we make a great difference betwene Councils & Councils: for we willingly accept the first Council of Nice and such like, because that y^e word of God governed there, y^e which

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Aug. 3. volu.
de Concilijs.

worde God alwayes accompanieth with his Spirit. But we do not so receiue the second Council of Nice, where Idoles did beare rule, where the holy scripture was alledged as it were in mockerie, and which by consequent could not be accompanied with any other then the spirite of Satan. It is said (say they) God created man to his owne image, therefore we ought to haue Images. Also, no man lighteth a candle, for to hide it vnder a bushel: Therefore we ought to set images vpon altars. Also, God is named marueilous in his Saines: therefore we ought to behold his glory in Images. I aske of them what man he is, that will rest himselfe vpon a sentence giuen vpon these proofes for images: Nowe there are an infinite number of the like, where a man may plainly see the stile of the spirit of Antichrist, alledging the scriptures much worse then Satan did to our Lord Iesus Christ. To be short, if a man will not iudge in a Court, by former sentences, is there any reason to refuse y^e self same order in matters of conscience, and against the sentences themselves, that a man knoweth to haue bene giuen, the parties being therein neither heard nor called?

But admitte, that the holy scriptures be the

the rule whereby all doctrines must be framed: they will yet aske me for an ende, in so great contrarietie which is amongst vs, who he shalbe that shall expound and apply them: Concerning vs, we are parties against them, & as touching them, they are parties against vs: who shalbe iudge here then? for say they, Let the scripture be so great a Iudge as men would haue it, yet it speaketh not for to determine & pronounce the sentence. To this I answered, first that when a man is assured of the squire in the measure, or of the compasse in the shippe, there is no Mason so slender witted, which doeth not knowe in applying it, which is straight, and which is crooked: nor Mariner so unskillful, that doeth not perceiue, whether y ship keepe her right course or no. And therefore let them only grant vs, to guide the precepts of our saluation, according to the rule of saluation, contained in the olde & new Testament, & we wil therein submit our selues, not onely to a free & lawfull Council, but also to learned and vnlearned, to the ministers & common people, and to all Christians, for whose saluation it was witten, who by themselves shal finde in this word, the iudgement of the word, & shall pronounce definitiue sentence for the same.

H. iiii.

Further-

Furthermore, in euery arte there are certaine principles and groundes, whereupon vndoubtedly depend all the rest. Geometrie hath her Axiomes, Physicke her Aphorismes, and the Ciuill and Canon law their generall rules, by which they do voyde al difficulties, which arise in their lawes. Nowe, say I, that Diuinitie also hath her rules and groundes, and the lawe of God hath her certaine principles, able to decide all controuersies which are amongst vs: yea and those so much the more strong and easie, as we are most assured, that there is no kinde of doubt, contradiction, or cōtrariety in them, to make them voyde or vnsstable.

Now we haue three sortes of differences, or controuersies with the Church of Rome: the one sort consisteth in things plainly forbidden in the worde of God, the other in thinges which are not commanded, and the last in the interpretation of certaine poynts, which are epyther forbidden or commaunded, which both of vs receyue, but diuersly. Concerning the first kinde, we haue a rule in the lawe of God, that we must rather obey God then man. This is so easie, y even little children may comprehend it. When then we shall see that men commande one thing, and God another,

another, we cannot doubt which wee ought to obey. By this rule we cut off images, reliques, and all kindes of idolatrie which are committed in the Papacie, which are expressely forbidden in an hundred places of the worde of God.

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Concerning the seconde we haue another rule, God is the onely lawe giuer vnto his people. Thou shalt not (saith hee) neither adde, nor diminish from my lawe. Christ saith, God will not be serued according to your traditions, but according to his commandements. S. Iohn and S. Paul say, that the holy Scripture is sufficient for our saluation. Chrysostome saith, Where the Scripture holdes it peace, there man must holde his peace. S. Hierome: Pratling without prooffe of the Scripture ought to be of no credite. This is a rule commonly giuen to all peoples, and whereof also the people are capable. Let the people now read the old and new testament, and let them marke if they finde any one word directly or indirectly, secretly or plainly, which speaketh nie or farre off, of the sacrifice of the Masse, of purgatorie, of the invocation of Saintes, & such other pointes, which are in controuersie betwene vs. Contrariwise if they shal not finde therein

Deur. 4.
Iohn. 20.
2. Tim. 3.
Matt. 15.
Iere. 16. 12.
Chrysost. in
sermo. de
sancto & a-
dora. spirit.

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Heb. 10. 12.

1. Iohn. 1. 7.

Heb. 9. 28

1. Pct. 1. 19.

Rom 10. 13.

therein from line to line, that Christ is the onely sacrifice once offered vp for all, that there is one onely washing in the blood of Christ, that there is one only God to be called vpon in the name of Iesus Christ. If they finde there the doctrines which we condemne, then let them condemne vs, and crie sagot and fire against vs. If not, then let them iudge by the rule which is afore touched, that they haue beene abused, and caused to searche their saluation in those thinges, which the Doctor of their saluation hath not taught them, and consequently wherein they can finde nothing but destruction. Wea If I saye more, that if the learned would take paines to reade (after the holy Scripture) the doctors of the primitive Church, they shall not finde there any one worde thereof, or if they doe finde any such place, it shalbe in such sort, that they shalbe in more doubt then if they had spokē nothing of it. Whereof the they will of them selues conclude, (forasmuch as Christ & his Apostles haue taught nothing thereof, nor the primitive Church hath beleued nothing, nor they that came long after haue written any thing but that which is doubtfull) if these are such things, whereof we ought not onely to doubt with the

the doctors, but also whereof the Church ought to keepe silence with Iesus Christ. As for example, 400. yeeres after the death of Christ, y^e Church knewe not what it was to call vpon Saintes, there will not be found one word in the ancient writers, vnlesse it be for the condemnation of those, which did it according to the imitation of the Paynims, in seruing their gods. Of Purgatorie y^e first doctors of the Church speake not one word.

S. Augustine, who was long after, sometimes saith that there is none, sometime that it may be there is one, sometime that it maketh no great matter whether there be one, or whether there bee none. And S. Gregorie, who was after him, he began to beleue it by certaine visions, & yet this was 500. yeeres after the death of Christ. Of the Masse it was altogether like, for we may marke the beginnings, proceedings and increase, piece by piece euen vntill our time: and yet forsooth these were made articles of our faith, and for these, men burned the Christians, for which euen by as good reason they might haue burned all the primitive Church. By this one shely rule therefore comprised in a few woordes, and easie for euery one to vnderstande, we cut off the Masse,

August. de
cura pio
mortuis ge-
renda.
August. in
enchirid. ad
Laurentium
cap. 67. & 68.
lib. de fide &
operibus si
ad Dulc. q. 1.
& passim.

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Heb. 10. 12.

1. Iohn. 1. 7.

Heb. 9. 28

1. Pet. 1. 19.

Rom 10. 13.

therein from line to line, that Christ is the onely sacrifice once offered vp for all, that there is one onely washing in the blood of Christ, that there is one only God to be called vpon in the name of Iesus Christ. If they finde there the doctrines which we condemne, then let them condemne vs, and crie sagot and fire against vs. If not, then let them iudge by the rule which is afore touched, that they haue beene abused, and caused to searche their saluation in those thinges, which the Doctor of their saluation hath not taught them, and consequently wherein they can finde nothing but destruction. Wea I saye more, that if the learned would take paines to reade (after the holy Scripture) the doctors of the primitive Church, they shall not finde there any one worde thereof, or if they doe finde any such place, it shalbe in such sort, that they shalbe in more doubt then if they had spokē nothing of it. Whereof the they will of them selues conclude, (forasmuch as Christ & his Apostles haue taught nothing thereof, nor the primitive Church hath beleued nothing, nor they that came long after haue written any thing but that which is doubtfull) & these are such thinges, whereof we ought not onely to doubt with the

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August. de
cura pro
mortuis ge-
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August. in
enchirid. ad
Laurentium
cap. 67. & 68.
lib. de fide &
operibus si
ad Dulc. q. 1.
& passim.

Mass, Purgatorie, prayers for the dead, invocation of Saintes, the Pope, his pardons, indulgences, and almost all that hath troubled Christendome for this long time.

But to defeate this rule, they would wrest in to their purpose certaine places by the haire, to the end, to make vs to finde therein their lewde inuentions. As for example, It shall not be forgiuen in this worlde, nor in the world to come. Ergo there is a purgatorie: which must be vnderstood, as S. Marke hath expounded it by these wordes, It shall neuer be pardoned, according to the Hebrew phrase. Also, if Moses and Samuel were before me to pray for this people, I would not forgiue them. Ergo (say they) we must pray vnto Saintes. Whereas quite contrary, by the plaine wordes of the text, a man shall rather gather, that it is a vaine thing to call vpon them, and the meaning of the Prophet is cleare: that as God saith, If Moses and Samuel were aloue, and shoulde intreate as sometime they did, for the sinnes of that people, they would become so being so that yet he would not forgiue them. As for the short, although Ieremo is in the chapter before going, had made earnest prayer vnto God for the people, he answered him, that if Mo-

Mat. 12. 31.

Mark. 3. 28.

Luk. 12. 10.

les him selfe, who was most deare unto him, should praye unto him for this people, hee would not heare him. Agayne sometime they haue certaine Allegories, to proue these matters by. But wee demaunde of them whether these doctrines are necessarie to saluation, yea or no. If they be necessarie, then wee haue an other certaine rule; That the worde of God is cleare to saluation. For that same light it selfe is come downe from heauen for to teache vs, and that hath not done darkely, or about the bush. The holy Ghost came downe vpon Christ in the likeness of a dove, and vpon the Apostles in great brightnesse: their doctrine therfore was plaine and euident, and they were not doctors or teachers of darkenes. Let them therefore alledge one plaine and manifest place, and not bring places wrested from their proper meaning, and altogether from the purpose, and we are ready to melde unto them. And this is the rule which Saint Hierome gaue: That allegories and darke places proue nothing. And Saint Augustine saith: That all that pertaineth to saluation is plainly & clearely set down in the Scripture, and that that which is darke in one place, is plaine and cleare in another.

Now

Hieron, in
ca. 4. ad Ga-
lat.
Augustin. lib.
2. de doctrin.
Christ. cap.
24. 9.
August. loco
eodem.
Ambr. in Psa.
119. serm. 9.
Basil. lib. 2.
de Baptism.
quest. 4.

August. loco
eodem.
Ambr. in Psal.
119 ferm. 9.
Basil. lib. 2.
de Baptism.
quest. 4.

Now as concerning the third point, wee
haue a rule which all the auncient fathers
haue giuen vs: That the holy Scripture
is the light to it selfe. And that which is
darke in it, is made playne by it selfe in ano-
ther place, & that therefore the determinatio
of all matters, must bee drawn from the
conference of such places, where they are
handled. Besides wee haue two markes
to direct our selues by, to which the whole
Scripture tendeth: and they are, the glory
of God, and charitie towards our neigh-
bour. Whereouer wee boldly admytt all the
doctors of the auncient Church, for the in-
terpretation of matters belonging to this
thirde kinde, namely in the places and
treatises, where they expressely handle
them. And wheresoever they are, or shall
seeme to be contrary, we willingly referre
therein our selues to euery man, according
to his owne common sense and iudgement,
that shall haue readde the holy Scripture.
As for example, there is a controuerisie be-
twixt vs, whether these woordes, This is
my body, bee a figuratiue speache or no.
First of all I conferre, or weye together
the places of the Euangelistes, and I finde
in Saint Luke: This Cuppe is the newe

Luk. 22.

Testa-

Testament in my blood, which cannot bee
expounded without a figure, and I knowe
that flesh and blood, are both of like impor-
tance in the Sacrament. Further I con-
sider, that the question is here of a Sacra-
ment, and that this is the accustomed
maner of speaking, common to all Sacra-
ments. The rocke was Christ, this is the
passeouer: Baptisme is regeneration, &c.
Finally I finde in Saint Augustine these
wordes: In figuratiue speeches, (sayeth
hee) alwayes keepe this rule: if it bee a
maner of speach that according to the let-
ter commaundeth thee to do that which is
good, or forbiddeth thee to do that which
is euill, straightway thou mayest iudge,
that there is no figure. For thou hast found
there the scope and butte of the Scripture,
to wit, the glory of God, and charitie. But
if beeing taken according to the letter,
it seemeth to commaunde thee to doe
that which is euill, or to forbid that which
is good, then thou shalt straightway iudge,
that in very deede there is a figure. For ex-
ample (sayeth he) Except you cate my flesh
and drinke my blood, you haue no life in
you. According to the letter, it seemeth
that Christ commandeth vs, a foule and an
heinous

August. lib. 3
de doctri.
Christ. ca. 15

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heinous thing. This therefore (saith he) is a figuratiue maner of speache, by which hee commaundeth vs to communicate with the passion of the Lord, & thorowly to fixe in our memorie, that his flesh was perced and crucified for vs. When I see then, that it is in such sort figured, that S. Augustine himselſe allegeth it vnto vs for example of figuratiue speaches, I resolue my selfe, with other textes of Scripture, conferred in like sorte together, that such maner of speaches in the matter of the Supper, cannot be otherwise taken but figuratiuely. Nowe by these rules then, shall the matter of the supper, iustification of faith and workes, free will, and such other bee determined, which stand vpon the interpretation of the textes of Scripture, which both the one and the other would drawe to their owne meaning and ingenton.

I demaunde then of euery Christian mā, what wee may iustly attribute more to the iudgement of the auncient fathers? For where wee haue a playne forbidding from God, euery one will agree vnto vs, that men can doe nothing, and that there neede no interpreters. Agayne, where wee haue no commaundement from his mouth, there it lesse

lesse behooueth: for where there is no texte,
there needeth no glose. Those matters then
remaine, in the which his commaundementes
are taken, and interpreted diuersly, in which
we most gladly admitte the interpretations
of the doctors of the primitive Church, and
the most notable in euery age. To conclude
then this article, we say, that the infallible
marke of the pure Church, is the pure doc-
trine thereof duely administred: and the un-
doubted touchstone of pure doctrine, is the
pure wordes of God, contained in the holy
Scripture, which God hath deliuered to be
the rule of his Church. That y^e same is per-
fect, and to be understood of those that desire
their saluation, yea as well of it selfe, as con-
ferred with it selfe: albeit for the deciding
of controuersies founded vpon the same, we
willingly admit the interpretations of the
most auncient. Briefely, because wee finde
not this puritie in the Church of Rome,
but the quite contrary, neither the lawe of
God obeyed, but made subiect to the will of
the Pope and his vpholders: wee holde the
Church of Rome most impure, and wee
marke the Pope that gouerneth there, for a
notable marke of Antichrist, lifting vp him
selfe aboue God, for that he setteth the lawe

2. Ther. 5. 4.

I. i.

of

of God behinde his owne commaundementes and vaine inuentions.

That the visible Church may erre, yea, and that in matters of faith, and those which concerne our saluation.

CHAP. VI

BEcause our aduersaries knowe very well, that they can not defende, neither by the holy Scripture, nor by the example of the primitive Church, the false doctrine which crepte in amongst them, in the most principall pointes of Christian religion, if a man should examine them by peecemeale: therefore they haue thought good to defend all at once, to witte, to maintaine that the Church can not erre, especially in matters that doe concerne saluation. For (say they) seeing that Christ is the head of the Church, he guideth the same by his spirit, and this spirite is the spirite of vnderstanding, which inspireth into her in time and place, all that is necessarie for to leade her, in such sort, that shee can not erre. But as they defend this bulwarke, assure them selues to defende all their Babylon:

so is

so is it also as certayne, that this being once
 wonne, they can not any longer stand. **W**he
 they speake of the Church in this matter,
 they vnderstand properly the Cleargie, re-
 presented by a generall Council, and not
 the common people, of whom they make no
 account, the which thing many of the selues
 condemne as repugnant to holy scripture:
 notwithstanding, I am content in this mat-
 ter to speake after their maner, to the end to
 stop all rauils and flitting holes.

Jesus Christ is the head of the Church,
 as of one body: not of þ, nor of this, no more
 of one then an other, but of all Churches a-
 like. Now this head is vnto the Church, as
 reason vnto a mā: to witte, to rule, & to guide
 the same by his commandement. Now so far
 forth as desire doth obey reason, & the body þ
 hea, man is in good case: his senses, his mo-
 uing & actiōs are in their perfection, & there
 is nothing in him, which saoureth not the
 good gouernement of reason. Contrariwise,
 when the velle will cast off obedience to
 reason, will not be subiect to his gouerne-
 ment, but giueth itself to drunkenness, re-
 uelousnes, of excess: then entrench he into
 an intemperance of all his body, the vitall
 partes are thereby offended, hee loseth

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 Petrus de A-
 liaco. lib. de-
 recōmend.
 scripturæ.
 Marfil. Pata-
 ui. 2. p. cap. 2.

you

I. ii,

one

one member, and one sense after another, sight, hearing, and all the powers departe away from him. To bee short, by the iust iudgement of God, reason it selfe oftentimes is taken from him, because hee made no accompt to obey it. I saye, that the selfe same may fall out, and many times doeth fall out, in the Church. So long as the Church doeth obey vnto Iesus Christ her head, hearkeneth vnto his commaundements, which is reason it selfe, and foloweth his gouernement, which is set forth in the Scripture, she can not erre in the path of saluation; shee is sound, pure, and perfect: and also hee taketh pleasure to leade her, and inspirieth into her his holy Spirit, to the ende to enlighten her in the midst of darkenesse it selfe. But when shee treadeth his gouernement vnder her feete, and maketh no accompt to hearken vnto him, but presumeth to be wise ynough of her selfe, to gouerne her selfe; then is it no maruella if she fall as it were in pieces, and lose one sense after an other, if her eyes leade her into the pitte, and if the spirit of God abandon and forsake her, because she made no accompt of the word, with which he is inseparably ioyned and knit together. For as it is most certain, that Christ doth

doth not suffer his flock to erre, so is it also
as certaine on the other part, that hee doeth
not accompt any for his sheepe, but those
which heare his voyce: and those heare his
voyce, which hearken vnto him, speaking
in the Scriptures, & making them clearely
to vnderstand his will. God hauing first sent
his Prophetes, hath now in the ende sent
from heauen his owne worde, which hath
sayde to vs, Search the Scriptures: and this
is that same worde also which hath sent the
holy Spirit to the Apostles. If wee then
will feele the Spirit, it behoueth that we
heare the worde, for the Spirit is sent from
the worde: but the cleargie of Rome doe
make no accompt of this worde. In stead of
hearkenning vnto it, it will be heard afoze it,
in steade of obeying it, it will make com-
mandements of it selfe, in respect of which,
the commandements of God haue bene ne-
glected: yea it hath abolished & cut off cer-
taine commandements wholly, & that openly.
It foloweth then, that it can not boast neither
of the spirit, neither of the leading thereof,
forasmuch as this spirit proceedeth from
the sending of the essential worde, who hath
left vs his worde in his holy Scriptures. So
we see that a king will communicate his autho-

ritie to a parliament, to y^e end to make them obey his lawes, and to distribute them to his people: but if the parliamēt shal abuse them, to the end to make it selfe obeyed aboute the king, & the lawes thē selues, he wil straightwayes take his authoritie from it. Nowe God and his lawe, in respect of the Church, are farre greater then these: for there can be no proportiō of that which is infinite, to that which is finite. And therefore, is it any wonder if he haue taken from the yelates of the Church of Rome, the gistes of his spirite, when they would giue authoritie to their vaine traditions, aboute the lawe it selfe, and that vnder the shadow of his spirite?

We say that the spirit and the worde are inseparably ioyned and knit together, and that without great sacriledge they can not bee separated, forasmuch as Iesus Christ, who is the worde it selfe, hath so taught vs. Whē that same comforter shall come, that same spirite (I meane) of truerh, he shall leade you (saith he) into all truerh: for he shall not speake of him selfe, but whatsoeuer hee shall heare, that shall he speake. He shall glorifie me, for he shall receiue of mine, and shall shewe it vnto you, and shal bring all thinges to your remembrance, which

John. 16. 13.
John, 14. 26.

which I haue tolde you &c. If this spirite
 heare the woorde, and speake nothing of his
 owne: by a moze strong reason the Church
 should, if she bee gouerned and ledde by the
 same spirite. Hee saith also vnto his Apo-
 stles, I will bee with you till the ende of
 the worlde. This he vnderstandeth by the
 vertue of his spirit: but hee had saide before
 in the selfe same verse, Teaching them to
 obserue al things whatsoever I haue com-
 manded, that is to saye, my worde. And
 therefore Saint Paul preaching the worde,
 both by liuely voyce, and also by writing,
 doeth neuertheless call his ministerie, The
 ministerie of the spirite: because it is the
 spirite, that giueth efficacie and power to
 this woorde. The scripture is called the
 olde and newe Testament, or Couenaunt:
 and in all couenauntes there are conditions
 of both parties. Concerning the olde, wee
 see that the lawe was kept in the Arke, vpon
 which God manifested his presence vnto his
 people, when they sought to him for coun-
 sel, & in al that time wherein the people for-
 sooke the lawe of God, to serue Baal, wee
 see that God likewise answered not vnto
 their demaundes, not vouchsafing to assist
 those by his spirite, which made no accompt
 of his

Mat. 28. 20

2. Cor. 3. 8.

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Isai. 59. 21.

1. Iohn. 4.

of his word. And as concerning the newe,
 Beholde my couenant that I make with
 them, (saith the Lord:) My Spirite that is
 in thee, and my wordes which I haue put
 in thy mouth, shall not depart out of thy
 mouth, nor out of the mouth of thy seede
 for euer, &c. Wee ioyneth the spirite with
 the worde in plaine wordes, as if the coue-
 naunt were conceyued in these woordes:
 My spirite shalbe in thee, but marke this,
 that the woordes that I haue put in thy
 mouth, do not depart out of thy mouth for
 euer. Neither ought wee to saye, that this
 is too much to abase the spirite of God, to
 bring it backe to the worde. For this is al-
 wayes to measure God by himselte, and
 this also is the onely measure that hee hath
 giuen vs. For if Spirites are to be discer-
 ned by doctrine, (as Saint Iohn teacheth
 vs,) and doctrine, (as we haue already pro-
 ued) by the worde conteyned in the holpe
 scriptures, it followeth then, that the spi-
 rite of God must be considered in the holy
 Scriptures, the which were left vnto vs
 by the Apostles, and gathered by the primi-
 tiue Church, to the ende that there wee
 might haue a liuely portrature and draught of
 the spirite, who hath taught the Apostles
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folowing the worde, to discerne the spirites of Sathan, who without any allowance of this word, should presume to teach false doctrines in the Church. The Church then is led by the Spirite of God in the understanding of his will, but so farre forth as shee searcheth for it in his worde, that is to say, to him that searcheth the will of the Lord in his word, the Spirite is therein giuen vnto him for an interpreter. But to those that make no account of the text, there needeth no interpreter, and therefore to those that neglect the worde, to follow their owne inuentions, the Spirite of God is not giuen for an interpreter. For the spirite of man and the Spirite of God are not mingled together, vnlesse that a man forsake his owne spirite, and his owne fancies, to be ledde and conducted by the Spirite of God. To all those therefore that alledge the leading of the spirite without the worde, we will answer with Saint Iohn Chrysostome that which followeth. Many (saith he) boast of the spirit, but they which bring their owne, pretend the spirite falsely. As Christ witnesseth, that he spake not of himselfe, in asmuch as his doctrine was taken out of the Lawe and the Prophetes: in such sort if any man bring vnto

Chrysost.
ser. de sanct.
& ador. spi.

vs vnder the title of the spirit, any doctrine not contained in the Gospel, let vs not beleue it. For as Christ hath fulfilled the law & the prophets, so the holy Spirit hath fulfilled the Gospel. Now Chrysostome had in hand in this sermon to extoll the Spirit, for there he taught that the holy Ghost ought to be worshipped as the true God. And yet notwithstanding, Chrysostome thought it no abasing to the Spirite, when he measured it according to the Gospell, no more then did our sauour Iesus Christ, when he was measured by the Law and the Prophets.

They object vnto vs, that God is sure in his promises, and that therefore hee keepeth the couenaunt that hee hath made with his Church. We answere, that in very deede the worde of God endureth for euer: but in all these said couenants, there is alwayes a condition, If ye keepe my word, howsoever though his mercie he many tymes beareth long with our iniquities. And therefore we must not conclude, God is sure: therefore the Church can not erre. But much rather to saue, Seeing that the Church erreth so greatly, and so oftentimes forsaketh him, it must needes bee that God is sure in his promises, and full of mercie. For it is cer-

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taine that very often hee keepeth his covenant with her, howsoever she giue him little thanke for it, yea euen then when shee prouoketh him to a diuorce, so as shee treadeth the contract of mariage vnder her feete, and when shee hath enlarged her bedde (as the *Ira. 57. 8.* Prophet sayeth) to all commers, as it may playnely be shewed in all times and states of the Church.

When our aduersaries wil proue that the Church is before the scripture, they beginne it at Adam. This therefore is the place from whence we must beginne. God hauing created Adam, he forbade him to eate of the *Gene. 3.* fruit of the tree of the knowledge of good and euill: that is to say, He commanded him to order all his affections and desires according to his holy will, and to seeke all his felicitie and all his knowledge, in this onely poynt of cleauing vnto God. If he did not, he signified vnto him that he should dye the death, that is to say, he shoulde be separated from God, which is the soule of our soule, as our soule is in our bodie. In this covenant we see a playne condition. Adam altogether full of graces, as he was then, loued rather to followe his fantasie, then to be ordered according to the worde of God, and
to

to hearken rather to the voyce of Sathan, then of his Creator. Just punishment followed vpon him and vpon all his posteritie, man remayning corrupted, not onely in his body and outwarde senses, but also in his reason, and in his vnderstanding, in such sorte that reason it selfe, for the most parte, serued to no other ende, but to make them so much the moze vnreasonable, and vnderstanding nothing, but to make them search curiosities that myght withdrawe them from their saluation. And yet for all this, we may marke, in our foolish vncoustantie, the constant loue and goodnesse of our Creator, towarde vs his vnworthie creatures, when hee promised euen presently after to our first parents, the seede that should bruse the head of the serpent, in which alone they might obtayne mercie. This then was a conditionall couenaunt, broken of mans part, by the sinne of the first Adam, and repayed againe in the person of the seconde, by the assured goodnesse and onely bountie of the Creator. Nowe if this Church euen from the first roote was thus polluted, if from her beginning, euen then when shee was full of knowledge and integritie, and when shee enioyed the presence of God, shee
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sayled so shamefully, because shee turned away from the word of her God, to her owne desires: can there be men now a dayes, in obscuritie, ignorance and vanitie, (wherein we are all bozne) who may vaunt theselues, that they are able to walke hyrightly without this worde:

Our aduersaries for to auoyd this place, do lessen the sinne of Adam as much as they can: liking rather to accuse God of crueltie (who for hyting of an Apple through simple disobedience, hath punished all mankind) and to make of no effect the Crosse of his dearely beloued Sonne, whom he hath deliuered to death, for the reconciliation of the worlde, then to confesse that the Church can erre in the matter of saluation. But the doctors of the Christian Church, and those that are most sounde amongst the Jewes themselves, doe teache vs farre otherwise, to wit, that the sinne of Adam was specially in this, that he was turned wholly from God, and that he more beleened the promises of the deuil, then the threatninges of his Creator, that he purposed to make him selfe equall with God, that he sought his felicitie, and his knowledge without him, and without his worde. To be shorte, that this was an heresie

Iesuita Graecensis in
asserit.
Rom. 5.19.

to hearken rather to the voyce of Sathan, then of his Creator. Just punishment followed vpon him and vpon all his posteritie, man remayning corrupted, not onely in his body and outwarde senses, but also in his reason, and in his vnderstanding, in such sorte that reason it selfe, for the most parte, serued to no other ende, but to make them so much the more vnreasonable, and vnderstanding nothing, but to make them search curiosities that myght withdrawe them from their saluation. And yet for all this, we may marke, in our foolish vncoustantie, the constant loue and goodnesse of our Creator, towarde vs his vnwortheie creatures, when hee promised euen presently after to our first parents, the seede that should bruse the head of the serpent, in which alone they might obtayne mercie. This then was a conditionall couenaunt, broken of mans part, by the sinne of the first Adam, and repayed againe in the person of the seconde, by the assured goodnesse and onely bountie of the Creator. Nowe if this Church euen from the first roote was thus polluted, if from her beginning, euen then when shee was full of knowledge and integritie, and when shee enioyed the presence of God, shee
fayled

sayled so shamefully, because shee turned away from the word of her God, to her owne desires: can there be men no more a dayes, in obscuritie, ignorance and vanitie, (wherein we are all bozne) who may vaunt theselues, that they are able to walke uprightly without this worde?

Our aduersaries for to auoyd this place, do lessen the sinne of Adam as much as they can: liking rather to accuse God of crueltye (who for hyring of an Apple through simple disobedience, hath punished all mankind) and to make of no effect the Crosse of his dearly beloued Sonne, whom he hath deliuered to death, for the reconciliation of the worlde, then to confesse that the Church can erre in the matter of saluation. But the doctors of the Christian Church, and those that are most sounde amongst the Jewes themselves, doe teache vs farre other wise, to wit, that the sinne of Adam was specially in this, that he was turned wholly from God, and that he more beleued the promises of the deuil, then the threatninges of his Creator, that he purposed to make him selfe equall with God, that he sought his felicitie, and his knowledge without him, and without his worde. To be shorte, that this was an heresie

Iesuita Graecensis in
asseti.
Rom. 5. 19.

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August. lib.
14. de ciuit.
Dei, cap. 13.
& 15.

heresie so neere to infidelitie, and a sinne linked with so many sinnes, that none other but the Sonne of the eternall God, by the only sacrifice of his death, coulde be able to payre and redeeme it. He forsooke (sayeth Saint Augustine) his God, for to be of himselfe, and such condemnation folowed his pride, that he who otherwise might haue had a spirituall flesh, hath now a carnall soule. Some man will saye, that this was a great punishment: but hee that shall thinke it great, can not be able to measure what a great iniquitie that was, to sinne, seeing it was so easie for him not to haue sinned. For as Abrahams obedience is praised, because when he was commanded to offer vp his sonne, being a thing so hard, which notwithstanding he obeyed: euen so also a great and as incomprehensible a disobedience was it in Paradise, where the commandement had not any kinde of difficultie. Nowe the obedience of Abraham (sayeth the scripture) proceeded from faith, whereas of it is, that he was called the father of the beleeuers. The disobedience then of Adam, proceeded from infidelitie, whereas of it is, that he is father of all infidelitie, which since that time hath bene and is in all mankind. Be

hold

holde then what was the first state of the Church, in which was nothing else to be seene but a growng and continuance from worse to worse, euen till the second: as may be seene in the corruption & confusion which was in the time of Noah & Abrahah, and amongst the Israelites in Egypt, where God repossesseth them that they were bestayned and defiled with all kinde of idolatrie. Ezech. 20.

Nowe the whole seconde state of the Church, to witte, vnder the lawe, is full of such like examples. God made a couenant with his people of Israel, to be their God, and that they shoulde be his people: the promises of this same couenant, they are verie great and excellent. I will walke in the midst of you, I will haue my Tabernacle amongst you for euer, my name shall be in Ierusalem, I haue sanctified it, to the ende it may be there alwayes, I will answere betwene the two Cherubims. But alwayes this condition was set to this couenant: If you shalbe my people, if you shall serue me, if you shall walke in my commandmentes, if you shall aske counsell at my mouth, &c. Otherwise he sayth first, I will chastise you with my roddes, to cause you to returne vnto me, but if you shall make no

Exod. 19. 4

Leuit. 26. 12.

Deut. 28. &

29. 12.

Psal. 68.

2. Chro. 33.

2. Chro. 7.

1. Sam. 2. 30.

1. Reg. 2. 27.

2. Re. 23. 27.

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I 44
Ierem. 7.

1. Chro. 15.

no accompt of it, he addeth straightway afterwards, I will reiect the people that shall forsake my Lawe. I will cast off Iuda from before my face, as I haue reiected Israel, & I will forsake the citie of Ierusalem which I haue chosen, and the house whereof I haue said, My name shalbe there: Euen as I haue done to Silo (sayth he) euen so will I doe to you, yea euē vnto you. This is that that the spirit of God saith in the time of Asa, by the Prophet Azarias, The Lorde is with you, because you are with him. If you seeke him you shall finde him: If you forsake him, he wil forsake you. And a litle after he addeth, Wherefore haue ye bin so long time without the true God, without a Priest, without a Teacher, & without the Law? &c. Nowe whē ſ Lord sayth in a thousand places, If ye shall forsake me, he putteth not downe any false matter, nor impossible thing, but a thing that not onely oftentimes commeth to passe and is possible, but also is so easie and so ordinarie, or rather so naturall to euery assemblie of men, that euen in that same Church (which might enioye the manifest presence of the Lorde; and might heare his voyce when it asked counsell at his mouth) we see too too many examples. Aaron was a

Exod. 31.

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Prophet, & a litle after was made his Priest: he had seene the wonderfull workes of God, and though hee had seene them both day and night to goe both before and behind him, yet notwithstanding he made vnto himself a golden Calf, and he saith vnto the people, Behold O Israel, the gods which brought thee out of Egypt. If in this question they will vnderstand by the Church the people: see it giuen to Idolatrie in a strange faction: if they will vnderstand (as they speake) the Cleargie, then beholde it, not onely giuen to Idolatrie, but the Church of God euen constituted vnto Idols, that is to say, beholde an adulterous wife, prouoking her husband as much as lieth in her, to make a diuorce from her. Under the iudges also so many tyrants as there were, which oppressed the Church of Israel, so many markes there were of their adulteries. Gedeon himselfe, after hee had felt y power of God by his hand, he made an Ephod, & the people went a whoxing after it. Michas also did euen the like, and the spirit of God hath tolde vs the cause thereof, because that there was no gouernement in Israel; and euery one did that which was sight in his owne eyes, and the worde of the Lord was rare & scant in this time amongst
R. i. them,

Deut. 32.

Iudg. 8. &
17. 6.

1. Sam. 3. 1.

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Iohn. 12.

1.Chr. 13.3.

1.Sam.4.

1.King. 11.

2.King. 16.

2.King. 21.

2. 11.

them. They had notwithstanding \bar{p} laue of
 God, & the arke of the covenant: but \bar{p} mis-
 chiefe was, that they did neither reade it nor
 take counsell of it. Now this is not only said,
 Haue the light, but walke in it & follow in.
 In the dayes of Saul it is said, that no man
 sought the Lorde in the arke of the coue-
 nant, that is to say, that no man tooke coun-
 sell of God in his word: and heretofore we may
 see the iudgement of God, when the Arke
 was taken by the Philistines, to wit, that it
 was for the contempt of God and his worde.
 Under Ioram, Baal was worshipped in Iu-
 da, euen untill the time of Ioas, who renewed
 the covenant with the Lord. Under king A-
 chas, there was a strange altar, euen within
 the Temple it selfe, vpon which he sacrific-
 ed to false gods: and Vriah the Priest was
 hee, which made it to be set vp. Under Ma-
 nasses, Idolatrie was so monstrous, so pub-
 lique, and so vniuersall, that there appeared
 not any face of the people or church of God:
 and the cause thereof is by and by added as
 before, to wit, that the lawe of God had bene
 a long time hidden and buried, in such sort,
 that none coulde knowe any more what it
 was. And if men marke what was the state
 of the Church of Israel, they shall see that

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it was nothing but publique and continuall
 Idolatrie, euen from the beginning of their
 schisme, vntill their bitter ouerthrowe. These
 impieties then in the visible Church of that
 time, were not as a folly or sicknesse which
 passeth lightly away, but rather (which is
 here clearly seene, vnder the raigne of thre
 or foure Kinges the true seruants of God)
 were *tanquam lucida quadam in furiosis*
interualla, that is to say, as certaine good
 modes and seasons of right reason in a
 common rage and folly. This is that time
 of which the Prophetes tried out, You call
 your selues by the name of Israel, and you
 sweare by the name of the Lorde, but you
 serue him not in trueth and in righteous-
 nesse. You haue said vnto a piece of wood,
 thou art my father, and to a stone, thou hast
 begotten me. You, you haue prostituted
 your selues vnder euery greene tree. You
 haue abandoned me by the space of innum-
 erable dayes, and you haue gods accord-
 ing to the number of your cities, &c. To
 be short, all the Prophetes which were sent
 euen vntill the coming of Christ, and in
 all the Prophetes, all the Chapters are in
 a manner nothing els but testimonies of the
 idolatries and adulteries of the Church

Esai 48. 1.
 & 18. & 7.
 and in many
 other pla-
 ces.
 Iere. 2. 3.
 13. 14. &c.

Iere. 20.

Iere. 16. 12.
&c.Iere. 7. &
18. 18.

with strange gods, who for the same threaten her, and signifie vnto her a diuorce, if she doe not returne vnto the Lord. Neuer thelesse, he that shall marke what manner of band & companie that was, in this time, which our aduersaries call the Church, vnderstanding the Cleargie, the Priestes, the Scribes, and the ordinary Prophets, a man shall finde that the true Prophets, which were sent from God, had no greater enemies then they were: that they were those that imprisoned them, & put them to death, as disquieters of the Church, yea so farre forth, that our Sauour Christ saith, that it could not be that a prophet must be murdered out of Ierusalem. And when they said vnto the, Turne you vnto the Lawe of the Lord, reforme the Church, forsake your Idolatries, burden not the people with so many of your vaine traditions, &c. they had the selfe same answer that our aduersaries haue, We are the Temple of the Lorde, we are the Church, wee are the watchmen of the people: the law shal not perish from the Priest, nor the counsell from the wise, nor the word from the Prophet: our church (whatsoever they say) can not faile. Come then and let vs strike them with our tongue, and let vs not hearken to their words. But the

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the Prophets shew them very well howe the
promises of God ought to be vnderstoode.

Say ye not, Here is the Temple of the Lord, Iere. 7.
for I haue abandoned Silo, which I did set
vp, and I will reiect you also, if you continue,
naye rather repent you and amende
your wayes. Say ye not, The Lawe shall not
perish from the Priest &c. 2. Chr. 15. 3. for a long
season Israel and Iuda was without the true
God, without a Priest, without a Teacher,
and without the Law, because you had for-
saken his worde. Seeke therefore the Lord,
and you shall finde him. Your Priests (saith Ezek. 22.
the Lord) haue broken my Lawe, and they
haue defiled my holy places. They haue not
said, Where is the Lord, they vnderstoode Iere. 2. 8.
not my worde, and they haue not knowne
me. Your prophets haue prophecied lies, Ezek. 7.
saying, The Lord hath said thus, whereas
the Lord neuer spake it. They haue proph-
ecied in Baal, and haue gone after the things
that are vaine. Your watchmen are blinde,
and your prophets are snares of the fouler. Ose 9. 8.
Thou wilt demand a vision of the Prophet, Isai. 56. 10.
but the law shall perish from the priest, and
the counsell from the auncient, & the night
shalbe vnto you for a vision, and darknesse
for a diuination. The Sunne shall go downe Mich. 3. 6.

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ouer the Prophets, and the day shall be darke
ouer them. They shall all couer their lips,
because they shall receiue no answer from
God. Seeke therefore the Lord in his Law,
and you shall finde him. Beholde howe the
true Prophetes, who in comparison of these
prelats were accompted the ofscouring and
mucke of y^e world, beate backe al their vaine
presumptions, y^e they had of not being decei-
ued. To be short, the Church of y^e time was
throwen downe far beneath y^e of Samaria &
of Sodom. Her prelates were called y^e prin-
ces of Gomorrah, her Councils & assemblies,
conspiracies & coniuurations against y^e Pro-
phets of God, her sacrifices, whoredomes and
adulteries: And of al those y^e the Lord sent to
exhort them to reformation, there can hardly
be found any one, y^e a litle while escaped the
crueltie of this assemblie, which drew all the
titles & prerogatiues of the church to it self.
In the midst notwithstanding of this hor-
rible confusion, God knew his Church: For
if the Lord (saith Elai the Prophet) had not
reserued euen a smal remnant, they had bin
as Sodom, and should haue bene like vnto
Gomorrah. And hee sayth in another place,
Behold me Lord, and my children, that is to
say, the disciples that thou hast giuen me.

Finally,

Isai. 1.
Ezech. 22.
Iere. 18.

Isai. 1.

Isai. 8.

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Finally, when the Iewes would not hearken to his wholesome exhortations of his Prophets, God would euen constraîne them by his mercie, and therefore sent them euen saluation it selfe from heauen, to wit, Iesus Christ his onely Sonne our Lord. But the Church vsed him as badly. Wee had no greater enemies then the Priestes, the Scribes, the Doctors, the Pharises, that is to say, (as our aduersaries speake) the cleargie, and those which had the Lawe committed vnto them, and those which seemed to be the light of the Iewish Church. If he spake any thing of the reformation of the Church, then saide they he would destroy the Temple: if of the grace of God by the Messiah, then he blasphemed against the Law: if of the kingdome of heauen, then he strooke at the maiestie of Cesar: if he wrought any miracles, that was by the deuill: if he alledged the scriptures, then they demaunded of him where were the letters of his doctourship, reproaching him, that he was a carpenters sonne. To be short, all their arguments against Christ, are euen the same that our matters vse against vs. Wee are the children of Abraham: wee are the keepers of the Scriptures. It belongeth to vs to expounde them: and not

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Iohn 11. 47.

to you, who haue not receited holy orders as we haue done. And yet notwithstanding all this, these were they, that with their gloses, traditions, and vnwritten verities, with their successions, interpretations and councils, most cruelly persecuted him, euen to y^e snatching him out of the hand of the heathen magistrate, who iudged him innocent, that they might crucifie him. Now I demaund of our aduersaries, what they can require in y^e outward estate of a Church, that was not in this Church here. If it be antiquitie, they were from Abraham; If it be y^e calling, they were Priestes & Scribes: If it be the place, this was the Lordes house: If it be a councill, this was solemnely holden against Christ in Jerusalem, who was there expressly condemned. Be it whether they consider the assemblee of the people, or of the Prelats, this was the visible Church. And yet they cannot denie but this Church hath most foully erred in the matter of saluation, crucifying Saluation himselfe, unlesse they will denie y^e Christ was our saluation. But the reason hereof is very apparant, y^e which is, that they sought him not in the Lawe and the Prophets, but in their traditions, Caballes, or vnwritten verities. For the shepherds in the fieldes

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knew him: and the pastors of the people set their dogges vpon him. Adde also to this, that they had imagined with themselves that Christ should be an earthly King, deuiding the kingdoms of the earth among his owne, whereof it came to passe, that there was not any one, which promised not himselfe a crowne, or the gouernment of some Countrey, whercas they sawe that the true Christ was poore, naked, euill intreated, not so much as promising to his a place to lay their heades in. To be short, it is so farre off, that they should acknowledge him to be Christ, because they were the visible Church, that if they had acknowledged any to bee Christ, this should haue bene an infallible argument to them that had read the Scriptures, that he could not haue bene the Christ, forasmuch as it was expressely foretolde by the Prophetes, that they should not knowe him. Be- holde then what is fallen out to the Jewes (saith S. Paul,) To whom belongeth the adoption, & the glory, and the couenantes, and the ordinance of the Law, and the seruice of God, and the promises. Of whome also the fathers are descended, & of whom also according to the flesh Christ himselfe came, &c. To wit, that for hauing reiected the

Ioh. 12. 38.
Isai. 53. 10.

Isai. 6. 9.
Rom. 9.

Rom. 6. &
11. & 12.
chap.

the Lord of glory, their pouertie was made the riches of the Gentiles, and their reiecti-
on, the reconciliation of the world, In such
sort, that God in stead of turning away from
mankind, for the blindness of his owne peo-
ple, hath taken occasion thereby to adopt all
peoples for his people. Let vs not say there-
fore any more, that the Church cannot erre,
because that God is firme in his promises:
but rather that God is truely sure in his pro-
mises, and constant in his mercies, foras-
much as he maketh no diuorce with her, al-
beit she hath abandoned him, and strangely
plaied the harlot, so enlarging the bowels of
his compassion towards mankind, and tur-
ning his great wrath into so inspeakeable
mercie: as at this day we see in our time, in
the great number which hee hath withdrawen,
and dayly doeth withdrawe, from the Swi-
tish filth of the Popedome.

It resteth now to consider, whether that
the Christian Church which is vnder grace,
hath had any more speciall grace not to erre:
wherein wee haue alwayes to call to our re-
membrance, that the Church at this day is
vniuersall, that is to say, spread throughout
the whole worlde, and that the promises of
God are not any longer tyed to any one
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place, or to any one people, but are stretched ouer all peoples and places, where he is serued and worshipped. Nowe this vniuersall Church hath goodly and great promises: I will make an euerlasting couenant with them, saith the Lorde, I will put my Sanctuarie in the midst of them for euer. Ezech. 37.
26.

I will be their God, and they shalbe my people. Behold that which Ezech. the Prophete hath foretold, of the couenant made by the comming of Christ with his vniuersall Church. Iesus Christ also saith himself:

I will be with you vntill the ende of the worlde. Also, I will sende you my spirit which shall teache you all things, &c. Matth. 28.
Iohn 14. 23.
Iohn 8.

But to the ende that hereby wee doe not imagine with our selues as the Iewes did, a visible Church, which should alwayes be of one sort whatsoeuer she do, y^e conditiō is euermore added, If you shall heare my voyce, if you be my people, if you shall teache that which I commaunde you, if you shall loue me and abide in my worde. For if you shall not abide therein (saith our Lorde) you are not my disciples, and those which are not his disciples, cannot boast that they are taught by his Spirit, to the ende not to be deceiued.

The prerogative then that is in the visible Christian

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Christian Church, is not y she cannot erre in her particular partes, but rather that being vniuersall, when one part doth fall, the other doth helpe it vp, and when the one doeth goe astray, the other may bring it into the way againe, yea, and the particular members doe their duetic, when the more apparant leaders of the Church doe guide it to destruction, Hape of the contrary, in that she is vniuersall, this ought a great deale rather beate downe in euery particular Church, this presumption, of not being deceiued, forasmuch as when there is a temple either ouerthrowen or prophaned, the sacrifices, as intimes past, cease not any more, but rather of the ruines & remainders, others may be els where builded vp againe where there was neuer any such. S. Paul feared least that the Serpent which seduced Eue, through his subtiltie shoulde turne the Church of the Corinthians from Christ and his simplicitie, if she were turned away from his Gospell. Wee meaneth then that she might erre. Wee also chideth the Galatians, who after they had Christ drawne as it were liuely before their eyes, and crucified amongst them, that they were so suddenly carried away to another Gospell. This therefore is not onely a thing possible,

2. Cor. 11. 3.

Galat. 1. 6.
& 3. 1.

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possible, but a thing (I say) which heretofore
 hath come to passe, euen whiles the Apostles
 liued. To be short, he warneth the Thessalo-
 nians, that Antichrist y^e sonne of perdition,
 should sit in y^e temple of God, that is to say,
 in the Church, there to confound all things;
 and that eue in his time this mysterie of ini-
 quitie began to worke. She might then, not
 onely erre in light matters, but euen in the
 matter of saluation, forasmuch as she had re-
 ceived & embraced her perdition, euen in the
 midst of her owne bowels. The which
 thing if we shall marke by experience, wee
 shall finde that euery where, where Iesus
 Christ sowed the trueth and y^e good graine,
 by the handes of his Apostles, the deuill that
 watcheth, whiles that the hul bandmen slept,
 sowed there his darnell and lyeing, and final-
 ly there so besturred himselke in tilling and
 plowing it, that he choked the seede of our
 Lorde in many places, untill that hee had
 brought to passe, that he was acknowledged
 for the master of the haruest. The zeale of
 those of the circumcision, in the time of the
 Apostles, began that medley in the Christi-
 an religion: S. Peter himselke winking at it,
 S. Paul calleth this to make the Crosse of
 Christ of none effect, and S. Augustine in
 many

2. Thes. 2.

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many places calleth it heresie. Nowe from hence it came, that y^e disciples of the circumcision, who went to preache the Gospell to many peoples of the East and of the South, there reared up Churches in such sort, that the doctrine of grace was mingled with the lawe, the shadowes with the body, whereof it is, that many yet doe holde circumcision with baptisme. I speake nothing of the infinite heresies which put v^p their heads vnder diuers names, making their leetle factiōs, but of that which then came to passe in the bodies of the most flourishing Churches, which afterwards greatly encreased & multiplied. On the other side, the people which were called from Paganisme to Christ, then principally when the Church had some litle rest, and consequently lesse zeale, care, and puritie, comming out of such a bottomlesse pit of Idolatrie, they coulde not altogether forsake their olde customes. They had builded many beautifull temples to their Idols, and it seemed a goodly thing vnto them, to dedicate them vnto Sainces and Martyrs. In stead of their image workes caried about in shewes, they honoured the reliques of Sainces: in place of the images of Mars, of Iupiter, of Ianus, they tooke pleasure to haue those

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those of S. Paul, & of S. Peter, &c. And where-
as they had a custome, to make for their fa-
thers y^e died, prayers, sacrifices, lights, follo-
wing y^e opinion of Plato concerning purga-
torie, they willingly continued it, least they
should fall frō their humancie, & therein only
changed y^e forme. The pastors some of them,
because they were come out from y^e same Pa-
ganisme, thought it good, other some did
beare with it, least they shoulde at y^e begin-
ning goe backe, hoping in time vtterly to re-
moue it frō them, as S. Paul did y^e ceremo-
nies of the law, from those of the circumcisi-
on, & to conuert their zeale & humancie into
a better custome. In so much that their suc-
cessors, ascribing vnadvisedly too much to
their predecessors, & not examining y^e reason
y^e moued them to beare wth these things, they
cōtinued it of themselues, & builded so much
vpon this rotte foundation, y^e superstition came
to this, y^e we see it at this day. The vanitie of
some of one side, and the worldly wisdom
of others, hath brought vs to this, and he that
shall well consider, what man is, and how an
old custome y^e hath but a litle shew, may pre-
uaile, how much it will cost the changing, he
will easely graunt, that those which haue to
bring in a thoroowe mutation, doe thinke to
haue

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haue gained much when they could bring to passe to change the principall, in leauing, as seemed to them, certaine accessaries: as in our time we our selues haue proued, not regarding that the deuill knoweth so wel how to husband them after wards, whilest we are negligent to water & true plants, that in the end these are ouergrown & choked by them. By these meanes errors first entred into the Churches of the Ethiopians, Syrians, Armenians, Grekes, Russians, Scythians, &c. for the more part. But which is more, by the selfe same meanes entred Mahomet with his doctrine, who about the declining of the Romaine Empire, falling on the controuersies of the Jewes & Christians, ioynd him selfe to a monke of the heresie of Nestorius, named Sergius, who coynded his Alcoran in such sort, that many Christians of Nestorius heresie, partly seeing his force, and partly because it seemed & hee consented with them in the substance of Christ, they left off to goe forward in the true religion, and the Jewes, for the circumcision and ceremonies which he left freely vnto them, & the safetie which he promised them by force of armes, receiued him in the beginning, as their Messias. Beholde then how heresies entred into & church of

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of Christ, & that those so encreased, as it easily commeth to passe alwayes when good decayeth, & euil encreaseth, that frō heresie they came euen vnto infidelitie: & yet notwithstanding these churches were there founded by y Apostles, receiued the holy scriptures, beleeued saluation in Christ (except those which haue cleaued vnto Mahomet, which haue lost the name of the churches) haue a successiō of their bishops & patriarkes folowing in good order, haue an ordinary vocation in their ministerie, & holde a great sort more countreyes then those, that doe acknowledge the Pope. Now I demand of the prelates of y church of Rome, if that those churches erre in the matters which concerne saluation, or no. They wil say, that they do erre in the matter of saluation, because that they reiect Images, because they worship not y bread, because they cōmunicate vnder both kindes, because their ministers marry, because they know not any thing concerning Purgatorie, &c. To be short, because they do not only erre in many notable articles as these are, but aboue al, because they do not acknowledge y dominatiō of their Pope, which is (to heare themselves speake) the principall article y men ought to beleue, to the ende to be saued. It foloweth

L.i.

then

then by their owne cōfession, y^e the Christian Catholike visible Church had no such priuiledge by the cōming of Christ, to exempt it from possibilitie of falling, yea in that which cōcerneth saluation, notwithstanding all the promises & pretended couenantes, which we haue already mentioned before. Now if it do not erre in y^e matter of saluation, thē it must needes follow, y^e the church of Rome it selfe doeth erre, which hath so long time excommunicated & cut off from saluation, as much as in her lieth, so many peoples, & natiōs which haue not erred in the way of saluation, & that more is, that she is iustly excommunicated by the foresayde Churches, for those damnable doctrines which they condemne in her.

To this they will answere vs, that these Churches had no such priuiledge as the church of Rome, & that the See of S. Peter hath this prerogatiue, being the chiefe amongst the Apostles, that it coulde not erre. Without entring into the bottome of these goodly pretences, which shall be discussed in the chapter following, it must followe then, (seeing these seates haue so much authoritie) that Jerusalem, which is called the seate of God, could not erre: That the Church also of Christ, being there gathered together, had
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this prerogative, seeing that Christ the head of the Church there preached and accomplished the work of saluation. Likewise that the Church of Antioch must haue it much more then that of Rome, seeing that, that was the first See of S. Peter, & y first church where the name of a Christian was heard. And yet Ierusalem which crucified Christ, & the christians of Palestina, & of Antioch, and of the countries round about, in the iudgement of the Church of Rome, are out of the way of saluation. It followeth then, that S. Peters See pretended to be at Rome, although it be granted them, exempteth it not from error. Besides, omitting that, that S. Peter himself hath erred and was reprobued of S. Paul, I demaund if S. Peters See giueth this prerogative to the Pope, or rather to the church of Rome. If to the Pope, Marcel. sacrificed to the idols of the Painims, Liberius was an Arrian, & Anastatius an Acatian. Moreouer, eche one delighted to abrogate the decrees of his predecessor, as Nicolas of Iohn the 22. Gregorie of Pelagius, and Innocentius of Gregorie, and that in matters (according to their owne iudgements) concerning the faith. Syluester the 2. Iohn the 19. Gregory the 7 (witnesse al the histories of their times) were

L.ii.

magicians,

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Platina in
vitis Pontif.
Marianus
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in Anthro-
pol.
Gratianus in
decreto Car-
dinalis Ben-
no. & Petrus
Præmōstra-
tensis in vitis
Gregor. 7. &
Syluester. 2.
&c.

Concilium
Constant.
sess. septima

Theodorus
de Nicin.
scriba Pon-
tificis in lib.
Nemus uni-
onis. tra&. 4.
& 7.
Cardinalis
Cusanus lib.
2. cap. 17. de
concord. ca-
tholic.
Magister
Ioh. Parisi-
ensis ordine
praedict. cap.
23.

August. cap.
3. & 16. de
unitate ec-
clesiae.

magicians, that is, the successours of Simon Magus, which was at Rome as well as they, and not of Simon Peter, and the disciples of Satā, & not of Christ. John the 23. held opinion that there was no life after this, whereupon the Council of Constance called him a deuill incarnate: and many other were deposed by the Councils, not onely in qualitie heretikes, but also Atheists. John 8. also was found to be a womā and an harlot, deluding both the seate, and all the colledge of Cardinals. Brievely, they say that the virgine Marie told S. Bridget, that the most part of y^e popes are in hell, and the Cardinal of Ragousia, in the time of y^e great schisme, maintained that the Pope might erre in y^e faith, & Cardinall Cusan, that he might be an infidell: which thing also y^e Diuines of Paris haue alwaies mainteined. It followeth then that this See neyther exempteth them from error, heresie, nor infidelitie, but augmenteth vnto them their owne condemnation. If the priuiledge be giuen to the church of Rome, I aske the, if they teache not, that the Church is represented by a general Council: Saint Augustine sayeth, that one generall Council is corrected by another, & correction presupposeth error. Gregory Nazianzen, in whose time

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time many Councils were holden, saith that the Church was then so full of ambition, that they neuer sawe any good to come of them. Gerson and Panormitan say, that one laye man alleading the Scripture, ought to be preferred before a whole Couñcil being out of the way. Moreouer, see the second Couñcil of Nice, which mainteined images against y^e Council of Constantinople, & that of Frākfōrd about the selfe same time, which theye wre them downe to the grounde. See the thirde Couñcil of Carthage, & another holden at the same Carthage vnder the Emperour Mauriti-
us, which excommunicated him, & declared him to be Antichrist, which should call him-
selfe vniuersal B. vpon. S. Gregories owne motion & his folowing of the matter, where-
as that of Rome a very litle while after, and that same of Trēt in our time, hath declared the Bishop of Rome to be vniuersall B. and do excommunicate all those that wil not so ac-
cōpt of him. The Councils also of Cōstāce & of Basile, make the Pope & other Bishops no one better then another, and make him of lesse authoritie then the Church, wheras they of Florence and Trent sette him aboue the Church, & make him a God vpon the earth. And Pope Pius the seconde, who stucke to

the Council of Constance, a litle while after pronounced all them to be heretikes, which held that men might appeale from the Pope to a Council, that is to say, those same Councils which were general, & all those that followe them. It followeth then, epyther that trueth is double, which neither is, nor euer shall be, or else that these Councils contrary one to the other, haue erred, and so consequently that the church may erre. Also, either the Pope is Antichrist, or else the Church which hath affirmed him to be so, whosoever taketh vpon him the title of vniuersall Bishop, hath shamefully erred. Also, either to beleue that the Pope is head of the Church, as the decretalles allowed by the church of Rome, do giue out, deliuering it for an article of our faith: and as the Council of Trent hath confirmed, it is not necessary to saluation: or else the Councils which haue denied him to be such a one, haue erred in the matter of saluation, that is to saye, the first generall council of Nice, which made him but of equall authoritie with other patriarkes, the council of Sardis, the council of Carthage, & the vniuersall Church for the space of five hundred yeres. To be short, it must needes be that our aduersaries cōfesse, either that their Church

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Church at this day holdeth that for necessary
to saluation, which is contrary to saluation :
or else y^e y^e ancient Church, so long time was
ignorant of that which was necessary to sal-
uation, that is to saue, her owne saluation,
nay she hath playnely beat it downe in open
Council: whereof it must followe that the
Catholike Church may erre in generall
Councils, yea, and the Romane Church it
selfe, notwithstanding the pretended See of
Peter, & moreouer that the Romish church
is contrary to the ancient Church, to which
we desire at this day to conforme our selues.
Nowe if the Pope and the Romane church
haue erred in matters of saluation, it folow-
eth then that y^e Christian visible Church may
erre, and that a man may seeke for the refor-
mation thereof. But to them which knowe
howe the councils of our time haue bene hol-
den, howe that before they haue bene assem-
bled, the controuersies haue bene conclu-
ded at Rome: and howe notwithstanding
all the argumentes and proofes that are
made to the contrarie, they passe by spe-
ciall authoritie: and howe the same holie
Spirite, or rather the spirite of Satan is
carried thither from Rome in a Caskat:
and moreouer, what maner of men they are
L.iiii. that

that gouerne there, that there dispute & conclude, they neede not greatly to haue it proued, that such assemblies may erre, but contrariwise it might be founde a strange thing, if they could conclude any thing without error.

Luk. 22.

But nowe contrary to these so bigent and weightie proofes, they alledge vnto vs, that Iesus Christ prayed that Peters faith might not fayle, whereupon they conclude with a long leape, that the Romish Church can not erre. First, the matter is of great importace, for it is a question concerning a great number of articles, for which, as for articles of faith, we haue bene burned for the space of these fiftie yeeres, which haue no other foundation but this. It must be therefore that this foundation be fast & vndoubtfull, if we will not do him open wrong, who hath taught vs our saluation. Adde also hereunto, that al the iarre of the Greeke and East Churches with the Romish, doe depende wholly vpon this poynt. For if it can not erre, then they which are contrary to her, haue erred greatly. But these thinges are farre ynough one from the other, (I haue prayed that thy faith should not faile, though Satan sift thee) & the conclusion which they draw thence, the Church of Rome cannot erre. Secondly, Iesus Christ

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prayed for Peter, and Peter yet after this
prayer denied him thrise, trusting too much in
him selfe, whereas he should haue prayed to
God, & acknowledged his own infirmitie: &
hereof also it came, that hee that esteemed
more of him selfe then all his companions,
should stumble, and fall more shamefully the
all they. The Church of Rome therefore
shoulde rather drawe this conclusion from
thence, which is more agreeable to the text:
that as he, trusting too much to him selfe, re-
nounced God, and did worse then al the rest,
so likewise it may do, when she perswadeth
her selfe, that she can not erre. And therefore
it should followe, that according to his exa-
mple, it should weepe at the crowing of the
cocke, and acknowledge all her faulces.
Thirdly, if this followe, Christ prayed for
Peter, Ergo the church of Rome which is
founded by him, can not erre: then must it
followe also, that the Churches which were
founded by the other Apostles, can not erre.
For Iesus Christ drawing neere to his
Crosse, prayed most earnestly for his Apo-
stles, and for all those, which should be-
leeue in him through their preaching, to
the end they might be one in the Father
& in him, that is to say, that they might bee
insepa-

Iohn, 17.20.

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inseparably knit vnto him. And yet the Romish Church hath excommunicated them as heretikes, and hath holden the as cut off from saluation. It followeth then, either that this conclusion is false: Iesus Christ prayed, Ergo it can not erre, or it is to be vnderstoode of the inuisible Church, against which hell gates cannot preuaile. Fourthly, S. Paul vnderstood not this subtiltie, forasmuch as wee see, that he admonisheth the Romanes, called from amongst the Gentiles, that they should not proudly aduaunce them selues against the Iewes, vnder this shadowe, that they were entred into their place. For (saith he) the naturall branches were cut off through vnbeliefe, and thou art engrafted in by faith, and if God haue not spared them, take heede, least he also spare not thee: that is to saie, take heede that thou fall not from faith, as they haue done: he meaneth the, y he thought them not to be without the compasse of the daunger. Neither did the clergie of Rome writing to Saint Cyprian, saying, That the prayse which Saint Paul attributed to the Church of Rome, that their faith was made knowen throughout the worlde, should be turned to their shame, if they did not perseuer to inherite this faith. Nor S.

Rom. II.

Cypr. lib. 2
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S. Hierome also when he saith, That after 171
that couetousnes was entred into the Hieron. in
epist. ad
Rusticum.
church, as it was into the Empire, the Law
was perished from the priestes, and the vi-
sion from the Prophets. **N**ot all the aun-
cient fathers, when they tooke Rome for
that Babylon in the Apocalypse, and for the
seate of Antichrist, as we shall see hereafter.
And therefore they should doe a great deale
better to followe their olde glose vpon this
place of S. Luke, that as in praying for thee, Luk. 22.
glosa ibi.
saith he, O Peter, I haue kept thee, that thy
faith should not faile, euen so also comfort
the poore weake ones by thy example of
repentance, to the end, that by their sinnes
they fall not into despaire, but that they
hope for mercy, as hath bene shewed vnto
thee. **F**inally, besides all these foresaid rea-
sons, betweene \S Antecedent: Christ praied
for Peter, and the consequent: The Church
of Rome can not erre, there are infinite
things to proue, betweene these two sen-
tences, to wit, That S. Peter was head of
the Apostles and of the Church: That hee
was at Rome: That hee was Bishop there:
That he particularly founded that Church:
That hee had this prerogative aboue the
rest, that he could not erre: That hee either
tyed

tyed it, or could tye it to that chaire, either for the Popes, or for the Romish Church: The which things ought first to be plainly proued, before we can come to any such conclusion. Let vs come then to ours, following our premisses, and notwithstanding their obiection of this place, let vs conclude with the holy Scriptures, and the practise of all times, this present disputation. Our Lord Iesus Christ hath deliuered to his Church the holy Scripture, as a compasse to a ship, for to conduct and guide it to saluatiō. Looking vnto this compasse, she can not bee deceived, for it sheweth alwayes vnto her, her marke, whatsoeuer wynde doe driue her: and not looking vnto it, she cannot but erre, and go out of the way, no more then all the Pilots or Shipmasters of the world together knowe, without a good compasse, to keepe their course one only houre. To the churches which followe his worde, hee hath promised the the presence of his spirit. From these which make no account of it, he hath withdrawen it, accompting them unworthy of his presence, which disdain to harken to his voyce. Whereof it is, that the Church in all her estates and places hath greatly erred & gone out of the way: but this more then all the

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the rest, which hath bene more bolde to intermedle without the leading of the worde, and which hath most presumed of her owne abilitie, to wit, the Romish church. If shee haue no other priuiledges and promises then the visible vniuersall church, there is no doubt but she might erre. For we haue seene by her owne confession, that she hath erred euen in the matters of saluation, in her most notable members. If she haue any speciall priuiledge, as that which she alledgeth of S. Peters seat: yet for all that, as we haue proued, that expecteth her not, neither from errour nor heresie. But to the end men may see how vaine and weake this foundation is, whereupon they would build an article of so great weight, it followeth þ we examine those titles, by vertue whereof she pretendeth this priuiledge.

That the Pope, or Bishop of Rome is not head of the vniuersall visible Church, by any right of the law of God.

CHAP. VII.

When we demaunde of our aduersaries, vpon what their traditions are founded, which they make equall with the articles of

of our faith, which haue not any shewe of foundation in the holy Scripture: they answer vs, that they are the ordinances of the Church. If hereupon we will trye the matter with them, alledging that the Church must be gouerned after God his wil, conteined in his worde, and that such doctrines are not agreeable thereunto: they reply, that the Church can not erre in the matters of saluation. If we proue farther vnto them by the discourse of all times, that often times shee hath abandoned the pure seruice of God, to followe her owne inuentions, euen vntill she hath beene defiled with all abominable idolatries: they reply, that the Romishe Church hath this particular priuiledge, that it can not erre, because it is S. Peters seate, the head of the Apostles, & of al the Church. And therefore by this meanes all the controuersies in a maner, that we haue with them, come to be brought to this question: Whether y^e byshop of Rome, or y^e See of Rome, (for they themselues agree not in this point) bee head of the Church. In this case, the Pope doth attribute to him selfe, power to change the institution of Christ in the Sacraments, to change according to the time, the interpretation of the holy Scripture, to make

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make newe articles of the faith, to derogate from the olde Testament, and from S. Paul his epistles, as the vicar of Christ, and successor of S. Peter. This then according to their iudgement, is an article of great importance to saluation, vpon which, so many other articles necessarie to saluation are founded. In the selfe same point, he giueth him selfe iurisdiction ouer all the East churches, and hath cut them off from the Communion of the Church, and left them for a pray to the Turke, because they will not acknowledge him. To be short, hee hath gone so farre, y he calleth himselfe king of kings, to establish empires at his owne will, to set out kingdomes for a pray, to dispence with subiectes for their othe made to their prince. This therefore is an article, not onely belonging to the saluation of euerye Christian particularly, and to all in generall, for that same vnion which is so much commended vnto vs: but also necessarie to policie, to the obedience due to magistrates, and to the whole life of man. But now we see that Iesus Christ & his Apostles haue delivered vnto vs the articles of our faith, the doctrine of the Sacraments, & of y obedience which is due to our superiours, in plaine & expresse termes,

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termes, & those very often repeated in many places. It followeth then, that this article, by the which newe articles of faith are established, the Sacraments are chaunged, princes are set by & deposed, heauen & earth are made subiect to the power of one only man, must be there plainly set forth. Nowe if it be not there expressely contained, one of these two things must followe, either þ our Lord and his apostles tooke pleasure to hide these things from vs, to make a mase & confusion of heauen & earth together, which to thinke were very execrable blasphemie: or else it must be altogether false, and consequently all that is builded vpon it, must quite fall downe, and be vtterly rased to the ground. Now I do adiure euery one, euen as they loue their saluation, that they weigh wel the proofes of this article. For if the very foundation of the popish doctrine, which is this here, haue no foundation in Christ, it followeth that the Pope hath laid another foundation in the Church then Christ, contrary to that which the Apostle saith: and by consequent that he is none of those, which hath builded vpon the foundation of Christ, wood, hape, and stone, but the Antichrist him selfe, which hath settled him selfe in the place of the

2. Cor. 3.

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Antichrist

Antichrist

the chiefe corner stone, which is the onely
foundation of the Church.

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We saye that Iesus Christ the sonne of
God is the head of the Church: our aduersa-
ries say that it is S. Peter in his successors, or
rather the Pope, and the Church of Rome;
because of S. Peter his seat. Now as we haue
found the body in the Scriptures; so wile
the Church, so likewise we ought not to
search for the head any where else. S. Paul
saith, that Christ is the head of the Church;
and the church the accomplishment of him
which hath accomplished all in all. Also that
Christ is the head of the Church, as the mysti-
cal body of the wife, & the saviour of his body.
Also we which are many are one body in
Christ, and euery one of vs are members one
of another. These places are so cleare, that
our proposition can not be denied. Therefore
they will graunt vs, that Christ is the head
of the Church; but they will saye, that there
must be a head, and generall lieutenant in
gouernement thereof; and that this is S. Pe-
ter in his successors; whom they call for
ministerial head of the Church.
This is it that they will proue vnto vs by
plaine textes; for we haue denyed it vnto the
first of all, we must not here imagine an
earthly

Eph. 1. 23.
& 4. 16.
& 5. 23.

Col. 1. 18.
Rom. 12. 5.

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S. Augustine
vpon these
wordes, my
kingdome is
not of this
worlde.

The kingdō
of Christ are
the faithfull
which be-
leeue in him.

Rom. 14.

earthly kingdome. For Iesus Christ hath taught vs, that his kingdome is not of this worlde: and if his be not of this worlde, then much lesse shall his be; whosoener shall enterprise to be his lieutenant. This lieutenantshippe then is neither temporall nor secular; neither can it bee stretched ouer the empires of the earth; neither can the Bishop of Rome in this qualittie call him selfe the Monarch or onely gouernour both of y^e spirituall & temporall. But as the kingdome of Christ is spirituall, to wit, the gouernement of the soules of the faithfull, whom he feedeth by his word, (as S. Paul saith, that it is peace, ioy, and righteousness through his spirit) so must it be likewise, that the administration or gouernment of his seruants must be spiritual, to wit, the ministerie of the word; fro whence proceede those forenamed effectes: much lesse ought we to imagine an earthly king. For Christ is the sonne of the eternall God, who filleth euery thing with his power; who by the vertue of this spirit is present to all things, & is present with those that consent in his name to the ende of the worlde. He needeth not therefore any lieutenant; as doe other earthly princes; for to win the hearts of his people: for these are the effectes of his
spirit,

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spirite, giuing efficacie to his word, & which 179
no man, howe great & holy soeuer he seeme,
can attribute to him self. And if they finde it
strange, that our Lord by his spirite, in that
he is God, doth gouerne his Church, foras-
much as he hath promised so to doe: Let the
not thinke it more strange, that we deny his
corporeal and carnall presence in their masse,
which he hath not instituted.

Againe, here is no question of a king-
dome which may bee gouerned by a licute-
nant alone: but of preaching the Gospell
throughout the whole world, of reconciling
all the people of the world by the word vnto
God: in a worde of the ministerie of the Go-
spell, which consisteth in administring the
word and Sacraments in all places. And it
is certaine, that no man can accomplish this,
but onely he, who is the worde it selfe, and
the alone sacrifice, because that with his
manhode he hath Godhead, and power that
is infinite. Therefore there can none but
hee, bee the Bishop of Bishops, the Pa-
stor of Pastors, and the high Priest, and
none can bee this Ministeriall head, as for
his Lieutenant in his offices. But rather e-
very Bishop and Pastor amongst his flock,
may represent Christ in exercising his charge,

1. Pet. 2. 25.

Heb. 6. 20.

& 7. 26.

& 9. 11.

D. ii.

with

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Card. Cusan
lib. 1. de
Concordia
Cath. cap. 6.

without the acknowledging of the bishop of Rome to be aboue him, as hath beene most largely disputed by Cusan the Cardinall in the time of the Countill of Constance.

As for that which they alledge of Moses and Aaron, that they were heads, the one of the common wealth, and the other of the sacrifices, though God walked in the midst of his people, it is ill done to make a rule of it. For besides that there was the expresse institution of God in their persons, and in the successors of Aaron for the seruice of God, there was this other thing in it, that it was but a little countrey, and in that countrey one onely citie Jerusalem, and in that Citie but one temple, where men ought to sacrifice, so that there one gouernour & one high Priest might suffice: in steade whereof, the whole world, by the coming of Christ the Messias, is become one Temple, and all the people but one flocke, which must bee fedde by the wordes of God, a thing that no one man may presume to doe. Nor that I would denie, but in the heart of one Pope, there may bee ambition enough to couet the whole world: for this were to denie the trueth of all histories: but rather I would say that there was not any one of them, that would not willingly

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Moses for the ciuill.

Chap. 7. Aaron for the priesthood.

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single haue left y^e crowne, if he must instruct
by the preaching of y^e word of God, the least
diocesse in the world. Of this allegation the,
they conclude nothing to their aduantage,
vnlesse they wil become Iewes, and enclose
the whole world in one Citie, & make voyde
the benefite of the death of Iesus Christe
which is common to all the world. But con-
trariwise we may by the way drawe this co-
sequence: That seeing Moses (as they say)
was head of the common weale, and Aaron
of the seruice of God, that the Pope ought
to content him selfe with the one, without
farther intermedling with the other, to the
preiudice of all the princes and kings of the
earth. Now if they replie, that they are able
enough to exercise the estate of the generall
lieutenantsippe of Christ throughout the
whole worlde, without calling them to the
practise of it which could neuer bee seene, I
demande whether this bee by the spirite of
Christ, or by their owne. If by theirs, why
then, this is the spirite of the prince of this
world, for to couet and not to conduct: and
miserable is that Church, which is left to be
guided by the vaine spirite of these men, who
thinke themselves to haue such abundāce of
it. Nowe if it be by the spirite of Christ, I

do require them, either that they will agree, that this spirite following the promise of Christ to his ministers, doeth giue power to the ministerie of the worde pronounced by them, whereof followeth that euery Bishop and Pastor in his ministerie, occupieth the roome of Christ visibly: or else that they prooue vnto vs by fit and agreeable texts, y^e Christ hath enclosed the roote of his spirit so in the heart of the Pope, that none can bee partaker of it besides him selfe. To be short, the kingdome of Christ consisteth in this, y^e he gouerneth his owne, giuing power to the preaching of his word, and to his Sacraments by the vertue of his spirit: and the ministerie of his Gospel consisteth in the administration of that worde, and of his Sacraments. Now there is not any man that can boast to giue and dispence the holy Ghost, for he proceedeth not but from the Father and the Sonne: None then vnlesse it be Christ, God and man, can be the essentiall head of the Church. Likewise no man can preach y^e worde, and exercise the ministerie throughout the worlde: none therefore can bee the ministeriall head of the whole Church: But rather eche minister and pastor for him selfe vnder the Pastor of pastors Iesus Christe

our

our Lorde.

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Now let vs come to that which our ad-
 uersaries say, that S. Peter was the ministe-
 riall head of the Church. If he were so, they
 must needs graunt that this was by the in-
 stitution of Christ: for otherwise, and with-
 out his commaundement, he woulde neuer
 haue presumed to haue taken vpon him such
 a dignitie. Likewise if our Lord haue placed
 him in any such degree, and so necessary as
 they say, for the Church: they wil graūt me
 that S. Peter hath exercised this office: for o-
 therwise it had bene to leaue the Church for
 a pray and cōfution. If then Christ haue not
 instituted it, nor S. Peter exerciseth it, it must
 followe, that he was neuer the ministeriall
 head of the Church.

Concerning the first point. The whole
 Gospel throughout teacheth vs nothing
 but humilitie, that wee should become lile
 children, and poore in spirit &c. Christe
 setteth forth him selfe for an example to
 his Apostles, and willet that his Apostles
 bee examples to the whole worlde. I am
 (sayeth hee) your master, and yet notwith-
 standing, I am amongst you to serue you.
 Also, when there was strife amongst the A-
 postles at two sundry times, who should bee

Mat. 18. 3.
 Et ibi glossa.

Mat. 20. 25.

Luk. 22.
 Vbi Chry.
 & Origen.

¶. iiii.

chiefe,

The Gospel teacheth humilitie, Chap. 7. no supremacie.

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Mat. 20. 25.

Luk. 22. 25.

Mat. 10.

August. ser-
mon. 10. de
verbis do-
mini.

Luk. 22. 30.

Mat. 19. 30.

Apoc. 21. 3.
22. 14.

Iohn. 20. 22.

Mat. 28.

Acts. 2. 1-4.
10. 44.
13. 1-3.

chiefe, Christ pronounceth this determina-
tion. He that wilbe the greatest or chiefe a-
mongst you, let him be a seruam to all. And
he saith vnto them, Learne of me. He saith
not (saith Saine Augustine) to worke mira-
cles, nor to make a newe worlde; but that I
am milde and humble of heart. And as tou-
ching S. Peter, he is brought vnto Christ by
his brother Andrew, for this cause, lest y^e be-
ing first called vnto Christ, he should haue a-
ny primacie attributed vnto him. Again, whe
they were sent forth to preache, they went
two by two, as companions, which excludeth
all superiouritie. When Christ promisseth that
they shal iudge the twelue tribes of Israel,
sitting vpon twelue thrones, he requereth not
him a place aboue y^e rest to gouerne in. The
y^e triumphant church likewise is described vn-
der by S. Iohn, to be saide, that the citie hath
twelue foundations, & vpon them the names
of the twelue Apostles of the Lambe, & doth
not make Peter the chiefe to lay stone. To
be shew, whe the Apostles receiued the holy
ghost, the power of binding and loosing,
commaunding them to preache through-
out all the worlde, and when the holie
Ghost it selfe descended down vpon them,
this was when they were all gathered
togethe

together, & without any prerogatiue of one more then the other. Whereto then in the principal places, where the Primacie should haue bene shewed, we see not so much as any appearance thereof.

Agaynst these places playnely denyng and forbidding the primacie, they alleadge vnto vs that which Iesus Christ hath sayde vnto Peter, Tu es Petrus, & super hanc petram, &c. Thou art Peter, & vpon this rock

Thou art
Peter, and
vpon this
rocke.
Mat. 16.

I will buylde my Church, and the gates of hell shall not preuaile against it. Now vpon this place our aduersaries grounde this

proposition: The Church is founded vpon Saint Peter. And we will make another,

The Church is founded vpon Christ, which

I. Cor. 10.

is the rocke, and vpon the confession of his name. Their confession is grounded vpon

these wordes: Tu es Petrus, that is to saye, Thou art Peter. And ours vpon this, that it

is sayd, Super hanc petram, & non super te Petrum, that is to say, Vpon this rocke, and

not, Vpon thee Peter. In deede our Saui-

our Christ hath most manifestly distinguisht Petrum a petra, that is to say, Simon

Peter, from the liuely rocke whereupon he hath buylde his Church, changing both the

name and the person, the which our text

playnely

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plainely sheweth vs, & which he would neuer haue done, if it ought to haue bin vnderstood of Peter, & not of the confession of Peter. I graine, I leaue it to the iudgement of euery Christian: whether it be more agreeable to faith, and more healthfull for the Church, eyther that the Church bee founded vpon Christ, or vpon Peter: vpon the Sonne of the liuing God whome Peter confessed, or vpon Peter; who a litle while after, denyed the Sonne of the liuing God: vpon him that vanquished satan, or vpon him, whome Christ himselfe in the very same Chapter calleth satan himselfe: vpon him who is called the chiefe corner stone of the buylding, or vpon him who was an offence vnto him, that is to saye, a stone of great stumbling. None (sayth Saint Paul) can laye any other foundation, but that which is layde, which is Christ. Also, Saint Peter sayth: You are as liuing stones buylt vpon the chiefe corner stone, in whome whosoever beleaueth, he shall not be confounded, that is to saye, in that confession of Christ which he calleth the rocke and foundation of his Church. It appeareth then by this place, that Christ hath buylded it vpon himselfe, and not vpon Simon Peter, and vpon the confession of faith which

Mat. 16.

Mar. 8. 33.

1. Cor. 3.

1. Pet. 2.

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which Peter made, and not vpon the faith of Peter, which was too much wauering and vnstedfast. And in very deepe where Saint John reciteth this story, he resteth wholly vpon Peters confession. But to the end they abuse not the people vnder the visard of antiquitie, we must see what the auncient Doctors haue taught vpon this place.

Ioh. 6.

Chrysostome vpon S. Matthew: Vpon this stone, that is to saye, vpon the faith of this confession. Also, he hath set our feete vpon the rocke, that is to say, vpon faith: For faith in Christ by good right, is called a rocke that cannot be broken: and therefore when Saint Peter had confessed: Thou art Christ the Sonne of the liuing God: Christ added, Thou art Peter, and vpon this rocke, that is to say, vpon this faith which thou hast confessed, &c. Saint Ambrose: Iesus Christ hath sayd vnto Peter, And vpon this rocke &c. that is to say, vpon the confession of the catholike faith, I will establishe the faithfull vnto euerlasting life. Saint Augustine: Peter was founded vpon the rocke, to the ende he should suffer death for the loue of him, whome through feare hee had thrise denied. Also, the church likewise is founded vpon the rocke, whereof also Peter had

Chrysost.
homil. 55. super
Matth.
Idem in
Psal. 32.

And more
expresly in
serm. 21. de
pentecost.

Ambros. in
Epist. ad
Raphel. cap. 2.

August. contra
Iudeos,
Paganos, &
Arianos.

In Iohanne
tract. 124.
In Iohannem
tract. 10.

had his name. For a rocke or stone cometh not of Peter, but rather Peter of the rocke, as Christian cometh of Christ, & not Christ of Christian. And because Peter had sayde, Thou art Christ, &c. our Sauour added; Vpon this rocke which thou hast confessed, will I builde my church. Christ then is the rocke, vpon which S. Peter himselfe was founded & buylded. For none can lay anye other foundatiō; then that which is already layde, to wit, Christ. Againe, what meane these words, Vpon this rock wil I build my church? Vpon this faith: vpon that that was said: Thou art Christ the Sōne of the liuing God, &c. Vpon the rocke (sayth he) I wyll found my church. Also: Vpon this rocke which thou hast confessed, vpon this stone which thou hast acknowledged wil I buyld my church, I will builde my church vpon me, and not vpon thee: but thee vpon me. Men that would builde vpon men, sayd, I holde of Cephas, that is to say, of Peter, of Paul, & of Apollo: but they who would not be builded vpon Peter, but vpon the rocke, said, I hold of Christ. This is the interpreta-
tion of S. Augustine, repeated in certaine places of his bookes of the City of God, and euery place where this matter is handled.

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Saint Hierome vpon this place: By the
 rocks we vnderstand Christ, whome Peter
 cōfessed. For if we take Peter for a stone of
 the foundation, al the Apostles shalbe alike;
 according to that which wee see in the A-
 pocalypse. And this is the very opinion of
 Cardinal Cusan, in his booke of the catho-
 like concorde, presented to the councill of
 Constance, who proueth it euen by the ca-
 non Law it selfe, and maintaineth it against
 the Pope.

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 Hieronym.
 vpon Mat.

Cusanus
 Cardinal.
 lib. 1. cap. 13.

S. Bernard: The rocke is in heauen: in
 the same is stedfastnes & assurance. And in
 deede where else can it be, but in our Sau-
 our? The worlde roareth, the flesh oppres-
 feth me; the world doggeth & hāgeth vpon
 me; & yet for al this I fal not: for I am foun-
 ded vpon a sure rocke. To be short, let them
 reade their owne cōmon glose, Super hanc
 petram, vpon this rocke, that is to say, vpon
 Christ in whom thou beleeuest: & the inter-
 lineall glose; Thou art Peter, but from me
 which am the rocke; & alwayes in such fort
 as I resigne to my selfe the dignitie of the
 foundation of the church. Behold then, that
 by the interpretation of the auncient fathers,
 none neede to stumbe at this stone. Nowe if
 our aduersaries reply that some of y^e auncient
 fathers

Serm. 67.

The commō
 glose & the
 interlineall
 glose vpon
 Mat. 16. 18.

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August. lib.
2. retract.August. ad
Galat. cap. 2.Hieron. ad
Gala. cap. 2.

fathers interpret it, as they do, and namely Saint Augustine in some place: I answered, that if a man reade those places, he shal finde that it was but by the way, and as it were, in handling another thing. And in deede Saint Augustine in his booke of retractations hath retracted it in these wordes: It fell out that I said in a certaine place, that in the Apostle S. Peter the Church was builded, as vpon a rocke, but for the most part I haue expounded it of him, whom Peter confessed. I was abused by an Hymne of Saint Ambrose, common ynough, where he sayth, that at the crowing of the cocke the rocke wept. This is a poeticall maner of speaking, and therefore Christ sayde not vnto him, Tu es petra: but Tu es Petrus. For the rocke is Christ, whom Simō had cōfessed. Besides, he is so farre off from taking Peter for the foundation of the Church, that in another place he saith, that Iames, Peter, & Iohn, seemed to be the pillars of the church, but that in trueth they were not. And Saint Hierome sayeth, that the Apostles are pillars of the Church, principally, Peter, Iames, and Iohn, but that all they which ouercome the deuill by faith, may be so as well as they. But here they run to their ordinarie distinction:

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tion: To wit, that Christ is the essentiall foundation of the Church, but yet that Peter is the Ministeriall, that is to say, that he is likewise called so by reason of his ministerie. But we demand in what place eyther of the scriptures, or of the fathers themselves, they finde this. And we haue already proued, that there can be had no ministeriall head which is the selfe same thing. But againe let them and were vs; whether Peter had any other Ministerie besides his Apostleshippe? If he had any other, let them take it, and shewe vs wherein it consisted. If they can not, then it followeth, that all the Apostles were ministeriall foundations, as well as he, and not founded vpon him, and so likewise must it be of all the Churches which were founded by them: as Saint Ierome sayth vpon the second Chapter to the Galathians. And according to this S. Paul sayth, that the faithfull are builded vpon the foundation of the Prophetes and Apostles, Christ being the chiefe corner stone. And he gloryeth that he had preached the Gospell in many places, and builded not vpon the foundation of any other. Saint Iohn likewise: That the Citie of God is sette vpon twelue foundations, wherein are the names of the twelue Apostles

Ephes. 2.
Rom. 15.

Apoc. 21.

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Hieron. in e-
pist. ad Titu.
cap. 1.

Apostles of the Lamb. Either of it followeth, that all the Apostles are the foundation of the Church, as well one as another; and moreover, that S. Paul hath builded without any foundation; not building upon Peters ministerie, in els that Peter was not that foundation. Againe we demand of them, whether this ministerie consist in the edifying of the Church, by the preaching of the Gospel: If it be so, then the Apostles which were all preachers of saluation in Christ, were therein master builders; & all they are builders, which build upon the foundations which were layde by them, upon that liuing rock. Now if they were all master builders, why then, S. Peter was not the foundation, for he could not be both the foundation, and a master builder both together.

It followeth in the selfe same place, Tibi dabo, &c. I will giue thee the keyes of the kingdom of heauen: That which thou shalt binde in earth, &c. Of this text we further draw two contrary propositions. The first is, Christ giueth here to Peter alone, the keyes of the kingdom of heauen; & so consequently to the Bishop of Rome and to his successors. Our's contrarie is, that Christ here hath promised the keyes to all in the name of Peter,

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Peter, and hath giuen them to all his Apostles, and after them to all those, which lawfully exercise the ministerie of his Gospell. If wee knowe what is meant by the keyes, and what it is to binde and to loose, it will be easie for vs to iudge, whether of these two propositions be true. Christ Iesus pronounceth, **Who be to you doctors of the lawe,** because you haue taken away **þ** keye of knowledge: ye haue not entred in your selues, and those which would willingly haue entred in, ye haue kept out. Nowe these Doctors were those who had charge to teache **þ** word of God. These keyes then are no other thing, but the charge to preache the kingdome of heauen, and to open the gate thereof by the preaching of the Gospell. And concerning binding and loosing: S. Iohn expoundeth it by these words, to retaine & to remit sinnes, the which is not done but in preaching the forgiveness of sinnes, displayed in Iesus Christ to all those that belecue the preaching of the Gospell. The keyes then, is the charge to preach the word: to binde and to loose, is the effect of this word, which to one sort, turneth to their saluation, to the other to their greater damnation: Whereupon S. Paul calleth his Ministerie, The ministerie and

N.i. worde

Luke 11. 52.

Mat. 18. 18.
Iohn. 20. 23.

2. Cor. 5. 18.

Isai. 61.

Mat. 16.

Mat. 18.

Iohn. 6.

Iohn. 20.

worde of reconciliatio, and els where, The Ministerie of vengeance vpon the disobedient, which Esai before had called the acceptable yeere of the Lorde, and the day of vengeance. Nowe forasmuch as no one alone can exercise this Ministerie in euery place, nor towards all: It foloweth therefore that one alone can not haue these keyes, nor this charge of binding & loosing, which by the comming of Christ extendeth it selfe to all places. They demaunde then wherefore it was saide to Peter, I will giue thee. Iesus Christ had saide vnto all: Whome thinke ye that I am? And he in the name of all had answered, Thou art Christ &c. And therefore in his name hee promisseth to al his Church the power of the keyes which hee promisseth also afterwardes to all, in the eighteenth Chapter, and after his resurrection deliuered them to al the Apostles equally, & without any difference, in these wordes: Receiue the holy Ghost. To all those to whom you shall remit their sinnes, they shalbe remitted &c. That therefore that was promised here in these wordes, I will giue vnto thee &c. (and not, I doe giue thee,) which sheweth the time to come: was then fully accomplished vniuersally to all, as in
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the person of Peter it was here promised to all. To bee short, If (as Saint Gregorie sayth) Saint Peter was not head of the Apostles, till it was after his repentance, in baine then doe they vpon this place trouble their braine, pretending that by that place this power was giuen vnto him. And if they will say that the same was meant there, by the keyes promised vnto him: by the deliuerance of y^e keyes, which was after his repentance giuen vnto all, we conclude that they were here promised vnto all. The which we say not to y^e ende to derogate any thing from Saint Peter, whose readines to confesse the sonne of God, and zeale toward our Saviour was incomparable: but to discouer the subtiltie of the Pope, and of his polshorne generation, that of the keye of knowledge giuen to Saint Peter, hath made a keye of power, and of the preaching of the worde, a tyrannie ouer all the princes and people of the earth, and of the kingdome of heauen, a temporall Monarchie, notwithstanding that there is nothing more contrary to the whole doctrine that Christ hath taught his Apostles. As for the auncient doctors, they haue vnderstoode it no otherwise then wee doe.

196

In libr. de
simplicitat.
prælatorumHieronym.
in mat. c. 16.
veru codē.

Saint Cyprian : Our Lorde in the person of one man, gaue the keyes to all, to shewe the vnitie of all. The others neuerthelesse were euen the same that Peter was, companions in like equall honour, and in equall power, but he would begin by one man, to shewe that the Church is one. S. Hierome expounding this selfe same place: The ignorant Bishops & elders (saith he) tooke hereby occasion to vsurpe, I knowe not what maner of Pharisaicall authoritie, thinking that they had power to binde and loose at their pleasure. But to binde and loose ought to be no other thing, but to declare by the word of God, Gods sentence. Beholde then the Pope in the steade of Cephas, a Cai-phas, euen by þe definitiue sentence of Saint Hierome, a minister of þe Romaine Church. And else where: All the Apostles had one, and the self same iudicial power. For Christ after his resurrection saith vnto them, Receiue the holy Ghost: whose sinnes ye shall remit, they shalbe remitted in heauen, &c. All the Church likewise in his elders, and Bishops, but specially Peter receiued it, to the ende that euery one should vnderstand, that he that separateth himselfe from the vnitie of faith, cannot be absolved from his sinnes.

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sinnes, nor enter into heauen. He saith, from the vnitie of faith, & not from y^e vnitie of Peter, nor from y^e vnitie of y^e Bishop of Rome. Also, the Elders and Ministers of the Gospel haue the same right and office, which the Priestres of the lawe had in the case of those that were Lepers. They remitte them, or holde sinnes, according as they iudge and shew that they are remitted or holde of God. S. Augustine: The Lorde calleth the keyes of the kingdome of heaue; the knowledge and vertue to discern those, who are worthy to be receiued, or else to be shut out of the kingdome. Now howsoeuer it seemeth at the first sight, that he gaue this power to Peter alone, yet wee must acknowledge without all doubt, that hee hath giuen it to all the Apostles, as it appeareth after his resurrection, when he saith vnto them: That which ye remitte in earth, &c. Also: It is said vnto him, I will giue thee the keyes, as though that power had bene giuen to him alone: but as he answered for all, so he likewise receiued the keyes together with all, as bearing the person of the vnitie. Hee is named therefore alone for all, forasmuch as there was vnitie amongst all. And therefore Augustines opinarie manner of speache is,

N.iii.

that

August. ho.
mil. in Io. 11.
50. & 124.

August. cap.
18. lib. 1. de
Doctrina.
Christ. & per
omnia opera

198

Leo Episco-
pus Rom. in
serm. de na-
tuitate.

Gratian. in
Decret. di-
stinct. 21. in
nouo 24. q. 1.
loquitur.
Ioan in ca. 1.
de renuncia-
tionibus lib.
6. de potest.
distinct. 1.
Verbum
eum simili-
bus.

that in Peters person the keyes are promi-
sed to all, and in the person of all them, to all
the ministers of the Church. Leo the bishop
of Rome, on a time that this question was
handled, disputing with the bishops of Con-
stantinople, although in his workes he hath
left sufficient shew of the traces of ambition,
yet he speaketh not otherwise thereof. This
power (saith he) of the keyes, is likewise pas-
sed ouer to all the Apostles, and transferred
to all the gouernours of the Church. And
in that it is particularly recommended vn-
to Peter, it is because the example of Peter
is set forth to all the gouernours of the
Church. In euery place therefore, where man
iudge according to y^e equitie of Peter, there
Peters priuiledge is founde, but contrari-
wise, it hath no place where Peters equitie
is not founde. Whereto then we finde not
the keyes of power, but of knowledge only,
to wit, the ministerie of the Gospell, the
which is common to all ministers, and is
likewise are the keyes, which are thereto an-
nexed. This is that which is repeated by
Gratian in the decrees: That Saint Peter
receiued no more power then the other A-
postles, and by the chiefest Canonists in the
Decretalles themselves: That the power

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of binding and loosing, in which is founded all the iurisdiction of the Church, proceedeth immediatly from Christ; and not mediately from S. Peter or his successors: y^e which also Cardinall Cusan mainteined in the time of y^e Council of Constance, against those which alledged y^e key of power pretended by y^e Pope. But let vs goe yet somewhat farther. They holde that the power of binding and loosing is practised principally in their sacramēt of Penance, when their priest introyneeth satisfaction, & afterwardes giueth absolution to those that haue satisfied. Nowe I demaunds of them: whether it be God that forgiueth the sinne, or the Priest that giueth absolution? They wil say it is God that forgiueth, and that the Priest by his word doeth declare it, the which y^e master of y^e sentences proueth very well, by many places drawen out of the auncient Fathers, in his fourth booke, according to that which Chrysost. sayeth, that in these thinges Neither man, Angell, nor Archangel can doe any thing. And in very deepe this is an assured Maxime of Christian religion (as hee there saith) That none can take away sinnes, but Iesus Christ alone, who is the Lambe that doeth beare the sinnes of the worlde.

M.iiii.

Nowe

Cardinall
Cusan. lib.
de concordia
Catholica. 2. ca. 13.
falsissime.

Chrysost.
lib. 20. Magist.
sentent. lib. 4. dist.
18. ca. 4. ex Ambr.
August.
Chryl. &c.

Magist. Io-
annes Pa-
risiens. in
lib. de pote-
star. Regia
& papal. ca.
23.
Marfilius
cap. 6. lib. 2.
& cap. 15.
Magist. d.
cap. 8.

Nowe if God be he which bindeth & looseth,
and the minister be, which pronounceth them
that are bound and loosed, I demaund what
more power can remaine in the Pope, who
doeth neither y one nor the other: And whe-
ther wee may not come to the conclusion of
Marfilius of Padua: That the Pope can
release no more, neither from the punish-
ment, nor from the fault, then any other
poore Priest? Also: If God then exercise his
authority, (as S. Ambrose saith) & the Priest
his knowledge in dooing his office by the
key of discretion, What shall remaine for
the Pope to doe, vlesse he will breake in
vpon the authoritie of God, and what key
remaines for him, not exercising the office,
vnlesse it be the key of indiscretion? To
conclude then, y interpretation of this place
of S. Matthew, according to the force of the
wordes, the conference of the scriptures, the
analogie or proportion of faith, the opinion
of the ancient Doctores, & the Canons them-
selues of the Romish Church: Iesus Christ
is the stone, or rather the liuely rocke, vpon
which the Church is founded, by the mini-
stery of the Apostles, who were no other but
master Masons. To this Church, which is
one vnder the name of Peter, who answered
for

for all, the power of the keyes was promised, to open the gate of the kingdome of heauen to all those, which obey the preaching of the Gospel. All they which exercise the ministerie of the Gospel, haue these keyes, so farre forth as their ministerie extends, & they cannot be attributed to them that doe not exercise any: whereof it ensueth, that it is so far off, that the Pope should haue them alone, or all the rest from him, that the poorest priest doing his duetie in his parish, hath them better then hee. And if because this worde was spoken to Peter, they will restraine this place to Peters person, I say then, that it is rashly done of them, to extend to all the Bishops of Rome, that which was spoken to Peter. Or if they will be yet of this tough opinion, then they must permit that these wordes: Come behinde me Satan, thou art an offence vnto me: which folowe in the verses next after, spoken to Peter alone, must be vnderstoode of him; & all his pretended successors: whereof must folowe this speciall privilege, that the successors of Peter and none others may become deuils, and that the Church of Rome, is become in Christendome the stone of offence, because for taking care for nothing but the great things of the world, it hath forsaken

Marth 16.

202 taken those which are of God.

John. 21.

Glossa ordi-
naria in ver-
bo Pasce.
Mat. 28.
Iohn. 20.

Acts 9. & 22

They make an argument afterwarde by an other place. Iohn 21. it is said thre times to S. Peter, Louest thou me, then feede my sheepe: Therefore he was vniuersall pastor of the Church. If they concluded, hee is commanded to feede, therefore he was a pastor of y^e flocke of Christ, y^e conclusion were good. But y^e therefore hee was an vniuersall pastor, or y^e pastor of pastors, there is nothing in the text fro whence they may fetch it. To feede, (saith thei owne glose vpon y^e worde) is to teache by word and by example, & not to gouerne ouer all the world: Now it was said to all y^e Apostles, Teach, go ye into the whole world. Also, Euen as my Father sent me, so send I you. Therefore it was said vnto all, Feede my sheepe. S. Paul saith in many places, That he is the Apostle of the Gentiles, and thereupon he addeth: Who feedeth the flocke, and yet eateth not of the milke? He was then a pastor thereof: and yet none will deny, but y^e all the rest were pastors as well as he. To him it was said by y^e spirit of God: Thou shalt be a witnes for me before all men: which is a great deale more generall then, Feede my sheepe, & yet notwithstanding none will conclude that the other were

were but vnder witnesses. For our Lorde likewise had said vniuersally to al: You shall be witnesses vnto me euen to the end of the world. Wherefore then, say they, are these wordes here directed to Peter alone? Because as Peter alone had denied him thise, so likewise he asketh thre times whether he loued him, & for that by his triple deniall, he had lost his Apostleship, so by that thre folde commandement his commissiō was renewed, to y end his companions should neuer thelesse esteeme him for an Apostle. This therefore was rather a cōsolatiō for his infirmities, then a marke of dignitie. S. Augustine, who was ocherwise subtil enough, found out no other meaning of this place. For see what he saith vpon S. Iohn, where he hath plainly expounded this place: In steade (saith he) of that thre folde deniall, beholde a triple confession, to the ende the tongue should not lesse serue to loue then to feare, and that it seemed not, that present death drue from him more wordes, then present life, that is to say, Christ. That this then should be the office of loue, to feede the flocke of our Lorde, seeing that that was the office of feare, to haue denied the pastor himselfe. What meaneth this then, If thou loue mee, feede

Augustin
Io. tract. 123
cap. 21. item
Hilarius &
Cyrillus in
eundem lo.
cum.

August. de
verbis Do-
mini sermo-
ne 62,

Mark. 13.
Cyprian de
simplicitate
presbitorū.

Gratian in
Decret. 7. q.
1. Nouatianus. vers.
Item. Epi-
scopatus.
Magister
Ioannes Pa-
risiensis cap.
13. Cusanus
lib. 3. cap. 41.

feede my sheepe? that is to say, Feede not thou thy selfe, but feede my sheepe: feede them not for thy selfe, but for me, not for desire to beare dominion, but for charities sake to helpe them. This exposition also both Hylarius and Cyril haue vpon the same place: Also Christ recommended his Lambs to Peter, euen he which fed Peter himselfe. Vnderstand then brethré, with obedience, that you are the sheepe of Christ, as we all with feare heare his worde: Feede my sheepe. S. Augustine therefore thought it to be as much spoken vnto him who was bishop of Bonne in Affrike, as to the Bishop of Rome, following the admonition of our Sauour himselfe. That which I say vnto one, I say vnto al. S. Cypri. All are pastors, but there is but one flocke, which all the Apostles haue fed with one whole consent. Also, there is but one Bishopricke, whereof euery B. in solidum, and without separation holdeth his part: and this is repeated by Gratian in his decrees in expresse wordes, which some of the schoolmen, yea and the Scholasticks themselves haue expounded in these wordes: The Priesthood or ministerie is the soule of the Church, the which is whole in all, and whole in euery part. To be short, it cannot

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cannot be found, for many ages after y^e death
of our Sautour, that this place hath bene al-
leged by the bishop of Rome, by the vertue
and power thereof to be acknowledged pa-
stor of pastors. And if they will in this be-
halfe beleue their owne Masse booke, be-
holde what they sing euery day: It is very
meete, right & healthfull to pray vnto thee
at all times (O eternall pastor) that thou
shouldest not forsake thy flocke, but shoul-
dest keepe it by thy holy Apostles with a
continual protection, to the end that it may
haue for gouerners and guides, such as thou
hast established vnto it, for Vicars of thy
worke, and pastors. Beholde therefore all the
Apostles, euen by their owne Masse it selfe;
to be rectors, pastors and vicars, immediatly
from Christ, and immediatly established frō
him. And if in Peters owne cause they will
be content to haue Saint Peter iudge him
selfe: The Elders which are among you I
beseeche, which also am an Elder, (saith he)
Feede the flocke of Christ which is com-
mitted vnto you, not as hauing lordship
ouer the heritages of the Lorde, but as ex-
amples of the flocke. And when the chiefe
shepherd shall appeare, ye shall receiue an
incorruptible crowne of glorie. *Be that will*
play

In Missa.

1. Pet. 5. 1.
2, 3, 4. &c.

206.

Iohn. 10.

Grego. &
Theoph.
Fiet vnum
ouile, &c.

play the Sophister as they doe vpon these wordes, Feede the flocke, wil conclude that Peter hath resigned his Church to them. But it suffiseth vs, that S. Peter calleth not himself pastor of pastors, but sends them to the principall pastor, who is Iesus Christ our Lorde. And in that, some obiect these wordes: There shalbe one folde and one shepheard, applying it to the Pope, they doe yet worse. The scope of the text sheweth vs, that Christ speaketh of the vocation of the Gentiles, & thereupon S. Gregorie in their glose saith, That this is spoken because Christ hath ioyned both the Iewe and the Gentile in his faith. And Theophilus: Because all the sheepe haue but one marke, to wit, Baptisme, and but one pasture, that is to say, the worde of God.

Luke. 22. 33.

But see one other place out of which they durst not vaunt for their authoritie before that they had gotten a sword in their hand to defend the interpretation. Iesus Christ drawing neere vnto his passion, saith vnto his Apostles, When I sent you without bagge or scrip &c. lacked you any thing? they answered, Nothing. But now he that hath a bagge, let him take it, & likewise a scrip, & he that hath none, let him sell his coate and

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bye a sword. For I say vnto you, that the same which is written, must be fulfilled in mee: Hee was reputed with the wicked. Then the Apostles said, Beholde here two swordes. And he said vnto the, It is inough. There is none but clearely seeth by the drift of the text alone, that hee forewarneth his disciples of the enterprise that shoulde be made against him, for which notwithstanding they must not prouide any carnall weapons. In meane season, see the wandring conclusion which the Popes fetche from thence in their extrauagantes. It is saide: Beholde here two swordes, ergo Saint Peter, that is to say, the Pope and his successors are heades, all the worlde thorowe, aswell of the Temporall as of the Spirituall. This is that goodly decretall of Boniface the eyght, for which king Philip the faire was excommunicated: which decree begumeth, Vnam sanctam ecclesiam, &c. that is to say, that we must beleue one holy vniuersall church, and endeth with this conclusion, Nec declare, say, and determine, that for to obtaine saluation, it is necessary to euery creature to bee subiect to the Pope of Rome. Nowe here is no question of Saint Peter, for he is not particularly named, but of all.

Also

This argument hol-
deth a backe
lo ad angulum.

Vnam sanctam. Extr.
de maiori-
tate & obedi-
entia.

Ambros. in
Lue. & glos-
sa super eū-
dem locum.

Also there is no question of bearing rule, but to be persecuted. And Iesus Christ himielfe curteth off all this at one blowe, when hee made Peter to put by his sword into his sheath. And yet notwithstanding they haue bene so impudent, that they haue enterprised vpon the sight of this place, to beare iurisdiction ouer y^e whole worlde, and both Princes and people haue bene such noddies and so ignorant, that they haue suffred theselues to be troden vnder their feete. And this were to doe the auncient doctors great wrong, to applie them to the refuting of this place, whereupon some by the two swordes vnderstand the olde and newe Testament, others, sounde doctrine and good example of life, as also their owne glose doth. But I report me to euery man, if this be not openly to deride Christ and his worde, and to saue vnto him, Haile king of the Iewes, as the Pharises did, and whether these goodly swordes deserue any otherwise to be refuted then by the lawfull sword of all Princes, which beare the title of Christians. And euen as well grounded is y^e: God hath made two lights: the Pope is the Sunne, and the Emperour the Moone. Ergo the Pope, I knowe not how many thousande times, is greater then the

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the Emperour. Against which I will oppose none but their owne Isidore, alleadged by a Sorbonist, who by the Sunne vnderstandeth a kingdome, & by the Moone the priesthood. Also Iesus Christ commadeth the deuils to enter into the swine, ergo the Pope is lord of the Temporaltie. This passeth al kinde of blasphemie. Our Lord sayeth, All power is giuen to me from the father, as well in heauē as in earth. The Pope hath therfore an absolute commandement ouer heauen and earth, and yet are these the ordinarie allegations of their decretals.

Extrauagāt.
eadem, & ibi
glossa. Ma-
gister Ioh.
Paris. cap. 25
Isidorus su-
per Genes.
cap. 1.
Mat. 11. &
23.

But they are now better aduised in their last disputations, touching certaine other places, but as ill to the purpose and as blasphemous as the other. It is witten, say the Iesuites of our time, I wyll iudge sayth the Lorde, betwixt the sheepe and the sheepe, betwixt the rammes & the goates. Therefore S. Peter & his successors are iudges of all the earth. S. August. hath made an whole booke vpon this chap. of Ezechiel, & yet neuer thought of this article of faith, which was adden in this verse. But we make a reason of their words quite contrary. Ezechiel saith that God will iudge betwene the sheepe & the sheepe, &c. & the Pope saith p̄ he will be

Ezech. 34.
August. lib.
de pastorib.

D. i.

he,

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he, and therefore he setteth himselfe in Gods seate. It foloweth therefore that the Pope is he, of whom S. Paul hath foretolde vs, that would lift vp himselfe aboue al that is called God. Also S. Peter saith that baptisme was represented by the Arke, whereof this cōclusion foloweth, y as by the Arke mākind was saued, & as it were begotten againe: euen so Christians are regenerated by baptisme. &c. They reason thereupon quite cōtrary. Baptisme was figured by the Arke: Noah was head of his sonnes in the Arke: ergo S. Peter & his successors are heads of the Church. I aske them in what Logicke schoole this manner of reasoning may be allowed. But with their leaue, we wil conclude otherwile. Iustine Martyr, one of the ancientst doctors of the Church, expounding this place, he saith, That Noah was a figure of Christ, because he was the beginning of another generation, regenerated by water. And y Pope saith that he was a figure of him. It foloweth therefore either that the Pope is Christ, or else that he cannot be any other, but he, who woulde aduance himselfe to that place in the Church to wit, Antichrist. I woulde haue bene asham'd to haue alledged these places for them were it not, that they which haue no shame to

Turria. p. 50.
51. 52.
1. Pet. 3.

Turria. p. 26.
&c.

Iustinus
Martyr in
Tryph.

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defend the Pope in this time, are so impudent to alledge them, and to make great bookes thereof. And by this a man may see howe destitute they are of playne places, when they are driven to haue recourse to such.

But forasmuch as it appeareth not by the holy scripture, that our Lorde hath ordeyned Peter head of the Church, but altogether the contrary, it foloweth then that we see, if S. Peter before his death hath euer exercised this charge, & also if the other Apostles haue peeled so much vnto him. He was sent with John into Samaria by the Apostles. Nowe amongst men, he that sendeth, is aboue him that is sent: he was accused amongst the brethren, for hauing conuersation amongst the Gentiles. But it was false, & yet notwithstanding he excuseth himselfe towards them. He did not then, what seemed good to himselfe, without being answerable for it to the brethren. In the Council at Jerusalem, he propounded his opinion concerning the matter of the Gentiles, whose vocation was reuealed vnto him, & James there concludeth as President, & letters are dispatched awaye in the name of the whole assembly. And yet this should haue bene the place where this preeminence ought to haue appeared, To bee
D.ii. short,

Actes 8.

Actes 11.

Actes 15.

1. Pet. 5.

Glossa ordi.
secund. Au-
gust.
Glossa ordi-
nar. secundū
Hieronym.

Hieronym.
epist. ad Gal.
cap. 21.
Ephes. 4.

short, he calleth himselfe a companion or fel-
low of the Elders of the Church, & lovingly
exhorteth them as his equals, and not by de-
crees & commandements, &c. If we shoulde
goe any further, S. Paul in two first chap-
ters of the Epistle to the Galatiās, declareth
that hee was not subiect vnto him, that S.
Peter required it not of him, but onely that
he gaue him the hand of fellowshipe, to tra-
uaile in the Lords vineyard, and that he re-
prooued him to his face, and that hee re-
sisted him as his fellow and companion. And
their ordinarie glose sayeth vpon this place,
The other Apostles seemed to be more wor-
thie then Paul, because they were sent by
Jesus Christ, but he was a great deale more
woorthie then they, because he was sent by
Christ altogether immortall, whereas they
were but sent by Christ, then a mortall man.
Also he learned nothing of Peter, nor of
the rest, but contrariwise he taught Peter,
and they conferred not any thing to him, but
he rather conferred and profited Peter. Also
the Lord Jesus, sayth Saint Paul, which is
in vs all, hath ordeined some Apostles, some
Prophetes, some Doctors, &c. for the mini-
sterie of his Gospell. Also: we are one body
and one spirit, hauing the same hope of cal-
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 adioyned in recommendation of this vnitie,
 a ministeriall head of the Church, Peter
 and his successours in the See of Rome. Wi-
 therto then we haue not so much as any ap-
 pearance of Primacie. Yea but Peter is AG. 1.
 sometime first named: A poore foundation
 of so monstrous a buylding. And the Vir-
 gin Marie is named in some places the last,
 and Saint Peter himselfe by Paul, after
 Saint James. But he was wont oftentimes Galar. 1.
 to speake first, and he was endowed with
 great giftes, and oftentimes he is called by
 the fathers, the chiefe amongst the Apostles:
 And who of vs is there, that doeth denie S.
 Peters excellencie, that doeth not woonder
 at his incōparable zeale, that doeth not place
 him in the vppermost seate of the Church?
 And contrariwise who is he, that doth more
 dishonour him, then the Pope, who hideth
 his filthinesse and viliaries vnder Saint Pe-
 ters Cloke, & vnder the colour of his name,
 filleth all the worlde full of tyrannie? That
 S. Peter was the first amongst the Apostles, Marfil. lib. 2.
cap. 16.
Card. Cusa.
lib. 2. ca. vlt.
de concord.
Catholic.
 either it was for his age, or for his zeale, as
 Marfilius of Padua sayth, or for his aboun-
 dāce of grace, as saith Cusan the Cardinall,

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August. in
Ioh. ser. vlti.
Hiero. con-
tra Iouinia.
lib. 1.

and before him S. Augustine. And admit þ he were president in their assemblies, what should there follow of this? In al companies there is a chieftie of order, but that doeth not therefore import, þ there should be a chieftie of power, nor any superioritie in respect of þ one ouer the other. In the empire of Germanie, there are seuen Electors. The Archbishop of Mentz, & the Countie Palatine are the chieftest, the one amongst the Ecclesiastical persons, the other of the ciuill. Haue they therefore power ouer their fellow Electors, to wit, ouer the other princes that haue not that degree? That is a toy. Also there is no well gouerned assembly, where some one is not president, to propounde the matters they haue in hande, to gather the voyces, to pronounce sentence according to them. Shal he therefore establish them and depose all at his pleasure? All the worlde will say contrarie. Also Peter was president amōg twelue persons, by the election of the Apostles, (which yet was not so.) Whosoever therefore will conclude, þ it is very good, that in all companies there be some one to gouerne their actions, and to keepe order, the conclusion shall be very good. But that therefore the pope as his successour, shoulde gouerne ouer all the worlde,

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worlde, this should be no more order, but the
 confusion of the whole world. Moreover, as
 it hath bin notably disputed long ago against
 the pope, If Saint Peter according to the
 decree of Anaclet cited by Isidore, was elec- 22. Distinct.
 ted president by the Apostles, it followeth sacros.
 not, that his successor should be ouer the suc-
 cessors of the Apostles, vnlesse he be chosen
 by their successors themselues. For Saint
 John might haue had better successors then
 Saint Peter, whome all together, myght
 haue chosen to gouerne them. And these are
 those personall dignities, which descend not
 from the father to the sonnes, and are not
 tyed to one chaire, but depend vpon the com-
 mon consent of those which haue instituted
 them, in so much that Cardinal Cusan was
 bolde to saye, that if by consent of the Chri-
 stian Church, the Bishop of Treues were
 chosen president of the Church, he shoulde
 haue farre more ryght then the Bishoppe of
 Rome, who hath it not but through suffe-
 rance, & that the Bishop of Rome shoulde be
 bound to acknowledge him for such a one, &
 to yeelde him obedience. We see then by the
 scriptures, þ S. Peter was neuer ordeyned
 head of the Church by Iesus Christ, neither
 did he euer take vpon him to be such a one,
 D. iiii. neither

Marfil. Pad.
 lib. 2. cap. 16.
 & 18.

Card. Cusan
 lib. 2. cap. 13.
 & cap. vii.

neither was taken for such a one by the Apostles, as also we finde not that in any one Council that euer the Pope hath alledged (I meane within 500. yeeres after Christ Iesus) one only place of scripture when the primacie was in question. Whereupon we conclude with al antiquitie, that the Pope in respect that he is Peters successor, can not be called the Ministeriall head of the Church: that he is equal to all other Bishops: that the primacie which he exerciseth, is not in any wise founded vpon Gods law: & consequently that all the articles which are founded thereupon, (for which, as necessary to saluation, the popes haue brought to confusion al Christendom) haue not any foundation in Iesus Christ.

That the Pope or Bishop of Rome is not the Ministeriall head of the vniuersall Church, by any right of mans lawe: and howe he hath vsurped this title and power.

CHAP. VIII.

BUt forasmuch as our controuerſie is of the succession of Saint Peter, hauing seene in what it consisteth, let vs see now what titles they bring forth,

Whether
Peter haue
beene at
Rome, and
howe,

Marfil. Pad.
lib. 1. cap. 16.
Gal. 1. & 2.

to the ende they may be receiued into possession. They alledge euery where, that S. Peter was at Rome, and hereof they conclude at one iumpe, that the Pope is head of the Church. Wee might deny that hee was at Rome, the which they can not proue by y^e holy Scripture: whereby euery one may see, what maner of foundation so waighty a building as this is, hath. But contrariwise we finde great coniectures that hee was neuer there, of which we were not y^e first searchers out, but greater personages in many ages before vs. Betwixt the death of our Lord, and the death of Nero, there were 37. yeeres. By the holy Scripture it appeareth, that Peter was at Hierusalem twentie yeeres after. From thence he came to Antioche, where Gregorie sayth, that hee was seuen yeeres, and Eusebius saith 25. Ye that shall belceue Eusebius, hee could not bee martyred vnder Nero, though hee him selfe say it. For betwixt the passion of Christe and the death of Nero, there was but thirtie seuen yeres, and by Eusebius accompt, there must be at the least xlvi. yeeres. And if wee shall belecue Gregorie, there remayne but ten yeeres, during which time Peter could bee at Rome. Nowe after that Peter
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Phil. 2. 20.
2. Tim. 4. 16.

The last
chapter of
the Actes.

and Paul were seene in Ierusalem, Saint Paul did write a lōg Epistle to þ Romans, which he would not haue done if Peter had beene there then. Likewise hee saluteth a great number of persons, without making any mention of him. After þ he wrote many Epistles from Rome, in some of which, a man shall finde some places, that necessarily should haue made mention of him. And in one place he complaineth, that all had forsakē him, being a prisoner for the Gospel. And the second Epistle to Timothie was writtē the same yeere, wherein S. Paul was beheaded by the commandement of Nero or thereabout. To be short, either S. Peter was at Rome before S. Paul, or after. If before, (as their legende sayeth, that Saint Paul arriued there after) and that they two together had such combats against Simon Magus, whence commeth it, that S. Paul did not salute him in his Epistle to the Romanes? Whence also commeth it, that hee maketh no mention of him, in the other Epistles? and which is more, whence commeth it, and howe can that accorde to that which Saint Luke sayth in the Actes, That the Iewes sayd vnto Paul, that they had understoode nothing of him, and they desire

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fire him to declare vnto them his opiniõ of
 that sect, against which euery man spake?
 Is this credible vnto any, that saint Peter,
 who came thither before, and was the Mi-
 nister of Circumcision, that hee had taughte
 them nothing of him? Also whence com-
 meth it, that saint Paul, who is wont dili-
 gently to mention their meetinges, at other
 places, as at Antioch, maketh no mention of
 this meeting, being in one of the most fa-
 mous cities in the world?

1. Cor. 3.
 Galat. 3.

Nowe if saint Peter came thither after
 saint Paul, besides that it is a great maruel,
 that no mention is made thereof, yet then
 the legende is false, whereupon the primacie
 is founded: and as it is false in one point, so
 it may be in an other. Moreouer the legende
 sayeth, that they were beheaded both toge-
 ther, and the Canon sayeth, the same yeere,
 in the same daye, and at the same howre. Eu-
 sebius sayeth, that the one was beheaded,
 and the other was crucified: & Linus, who
 hath writtten the suffering of Saint Paul,
 hee (I saye) whome they holde to haue
 bene the next that succeeded Saint Pe-
 ter, hath made no mention of Saint
 Peters suffering. One sayeth, that Linus
 was his successour, an other that it was
 Clemens

Linus in Pas-
 sione beati
 Pauli.

Clemens. To be short, they are not yet agreed, neither of the time of his comming, nor of the time of his death, nor of the manner thereof, nor of his successour, nor of any thing. And yet for all that, they are so impudent, that they will drawe all staye of the Christian faith, vnto the faith of a lying legende. Nowe against these proofes, they can alledge but one place of Scripture, whereof they may be ashamed, to wit, that which is in the latter ende of the first Epistle of S. Peter: The Church which is in Babylon saluteth you: I will not deny vnto them, that Eusebius, and Beda, and Saint Hierome hath interpreted the date of this letter to be from Rome: but I doe rather willingly accept that which they confesse, that they are not able to authorize the See of Rome by the Scripture, otherwile then by acknowledging it to be called Babylon, euen by their pretended founder himselfe. Nowe if they will alledge vnto mee, that this is a common and receiued opinion, that Saint Peter was at Rome, besides the diuersities that wee haue noted before, I answere, that the question is not of opinion, but of an article of faith, vpon which they would build many others of like sort.

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That S. Hierome a Romane elder, expounding this place: Beholde, I haue sent you Prophets, wise men and Scribes, &c. alledgeth for example, Saint Stephen stoned, and Saint Peter crucified by the Jewes: To be short, that the popedome then is founded vpon opinion, and not vpon a certaine & an vndoubted faith.

But graunting that opinion, that he was there, (for I doe not debate the matter, but only to shew the vncertaintie of that which they pretend to be most certaine) I demaunde whether he were there in the state of a Bishop, or of an Apostle. If as Bishop or Elder, (for then we know that both these were one) they were bound euery one to their own citie or towne, and to his owne Church, as may appeare by the Actes, & in the Epistle to Titus, and therfore the Bishop of Rome could not pretend any authoritie ouer others: for none can giue to others any right, but y^e he hath him selfe. Againe, why shoulde they not rather haue chosen Paul for their bishop seeing that it appeareth by y^e holy scripture, that he had preached there a long time? More ouer what will they answere to the Bishop of Antioch, who is more clearly founded in the scripture, then the Bishop of Rome, that is

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Hieronym.
in Matth.
lib. 4. cap. 29.

Act. 14.
Tit. 1.

Act. 10.

12. q. 1. Ro-
gamus.Grego. in
Registr. 991.
ad Eulog.
Alexandr.

Galat. 2.

is to say, eue in the expresse text of the scrip-
ture: for, alledging that goodly reuelation
of translating Peters See from Antioch to
Rome, which is read in Gracians decrees,
they shalbe deriued, as for an idle dreame.
And what will they answere to S. Grego-
rie himself, who saith that the Bishops of A-
lexandria and of Antioch, are aswell Peters
successors as he of Rome, and that they sit in
Peters chayre: If as an Apostle, we know
that the charge of the Apostleship was not
tyed to any citie, towne, or prouince, no nor
to any one natio, but was extended through-
out the whole world, and if they will haue it
any maner of way limited, this must be by
the spirite of God, who had appointed Pe-
ters Apostleship amongst the Iewes, and
Pauls amongst the Gentiles, sending the
one (sayth S. Hierome) to the Gentiles, and
placing the other by a singular prouidence
of God in Iurie. Whereupon it will fol-
lowe then, that by the same right, all places
where Peter hath preached, shall haue a pri-
macie, that is to say, there shalbe primacies
and popedomes without number, and so co-
sequently not one alone. Also, that y^e succe-
sion of Rome ought rather to bee taken of
Paul then of Peter: for Rome is of y^e Gen-
tiles.

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titles. Also, that all the places spoken of Peter, are ill alledged by them, for asmuch as \bar{y} succession is not drawn from him. **Pozouet**, Cardinal **Cusan** mainteineth vnto the, that all Bishops are equally of Saint Peter, whereof it followeth, that they haue al \bar{y} priuiledge of his See, & that as one may erre, so likewise may another. If they say, \bar{y} S. Peter hath founded the Church of Rome, \bar{y} is false: for long time before that they say it should be founded by him, S. Paul wrote vnto them, that the renoume of their faith was spread throughout the whole worlde. Now if it be in respect onely \bar{y} Peter there died, I say that so did Paul also, who went thither by \bar{y} expresse comaundement of God: I say further that S. Jerome writeth that he was crucified in Iudea: to be short, I say that \bar{y} Apostle S. Iohn, who liued longer the all the Apostles, & thirtie yeres at \bar{y} least after S. Peter, according to their owne recognizing, and who wrote the last of all, saith in deede, \bar{y} Christ foretolde Peter, \bar{y} he should be glorified by his death, but hee maketh no mention of the place, where he should thereby glorifie \bar{y} Pope: which without doubt he would not haue concealed, for the benefite & saluation of all the worlde, if the state of the Church

Hieron. in Epist. ad Galat. cap. 2.
Card. Cusan. li. 2. de concord. Cathol. lic. cap. 13.
Marfil. Pad. lib. 2. cap. 17.

Rom. 16.

Hieron. in Mat. li. 4 ca. 23.

Canon : non
dicet distin.

Magist. Ioā.
Parisiens. lib.
de potestate
regia & Pa-
pali.

Litr. Acad.
Parisiensis
apud Theod.
a Nicenf.
tract. 6. ca. 15

Concil. Gal-
licanū anno
Dom. 1407.
& 1408.

Church had depended vpon this supremacie,
But I demāde farther, who can vaunt to be
Peters heire, whether the church of Rome,
or the Pope : If the Church of Rome, as it
seemeth that Pope Calixte yeldeth to it: the
there is no more question of a Pope, nor of
one man alone, nor of one personall suc-
cession: For the Church is a body, and a bodie
dieth not, but successiuelly in his partes: and
there needeth no successor to him that dieth
not. If it be y Pope, the ought not y church
of Rome any more to saye, that she is y head
of the Church, neither let her saye any more
as the schoole of Sorbonistes doth, That Pe-
ters chaire is for the church, and not the
church for Peters chaire. For thee is but a
part of the succession. And if this come to
passe, I demāde, what shall become of the
Church, and of the ministerie of the same,
when y head thereof shal become an heretike
and an Atheist, whē there shalbe a Schisme
of thirtie or fourtie peeres continuance
without a Pope, as often hath beene scene,
when Ioan shal be in Peters place, &c. But
before they answer vs, they must make void
this boyle amōgst them selues, & if it please
God, before they agree therein, their preten-
ded succession must fall to the ground.

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Nowe albeit we might reiect them all in one bare woorde, being not grounded vpon any one woorde of Gods lawe, yet it shalbe good to see from time to time, howe they are grounded vpon mans lawe, and that which we call positieue.

They holde that S. Peter was crucified vnder Nero, in the yere of our Lord, 69. and that Clement succeeded him. Others saye, that Linus succeeded him, then S. John, yea and James him selfe: If wee beleeeue those bookes that are said to bee Clements, they should haue obeyed Clement as head of the Church: for he succeeded, as they say, in Peters authoritie, & hee ought to haue no lesse authoritie then the Popes at this daie, who can dispense with Pauls epistles. A wonderfull case that in the primitiue Church, when they made the Canon of those bookes that should haue authoritie in the Church, they shoulde rather put in those bookes of James and John, then of Clement the principall heire and successour of the holy ghost, by the vertue of S. Peters chaire. A wonderfull matter further, þ this Clement made so smal account of succession, so necessary in the Church, seeing that in his epistle which he wryteth to James Bishop of Ierusalé, he

Clements
epist. 3.

P. i.

calleth

Canon : non
dicet distin.

Magist. Ioā.
Parisiensis lib.
de potestate
regia & Pa-
pali.

Livr. Acad.
Parisiensis
apud Theod.
a Nicenf.
tra 6. ca. 15

Concil. Gal-
licanū anno
Dom. 1407.
& 1408.

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But I demāde farther, who can vaunt to be
Peters heire, whether the church of Rome,
or the Pope? If the Church of Rome, as it
seemeth that Pope Calixte yeldeth to it: the
there is no more question of a Pope, nor of
one man alone, nor of one personall suc-
cession: For the Church is a body, and a bodie
dieth not, but successiue in his partes: and
there needeth no successor to him that dieth
not. If it be y Pope, the ought not y church
of Rome any more to saye, that she is y head
of the Church, neither let her saye any more
as the schoole of Sorbonistes doth, That Pe-
ters chaire is for the church, and not the
church for Peters chaire. For shee is but a
part of the succession. And if this come to
passe, I demāde, what shall become of the
Church, and of the ministerie of the same,
when y head thereof shal become an heretike
and an Atheist, whē there shalbe a Schisme
of thirtie or fourtie peeres continuance
without a Pope, as often hath beene scene,
when Ioan shal be in Peters place, &c. But
before they answer vs, they must make void
this boyle amongst them selues, & if it please
God, before they agree therein, their preten-
ded succession must fall to the ground.

Nowe

Nowe albeit we might reiect them all in one bare woorde, being not grounded vpon any one woorde of Gods lawe, yet it shalbe good to see from time to time, howe they are grounded vpon mans lawe, and that which we call positue.

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They holde that S. Peter was crucified vnder Nero, in the yere of our Lord, 69. and that Clement succeeded him. Others saye, that Linus succeeded him, then S. John, yea and James him selfe: If wee beleue those bookes that are said to bee Clements, they should haue obeyed Clement as head of the Church: for he succeeded, as they say, in Peters authoritie, & hee ought to haue no lesse authoritie then the Popes at this daye, who can dispense with Pauls epistles. A wonderfull case that in the primitiue Church, when they made the Canon of those bookes that should haue authoritie in the Church, they shoulde rather put in those bookes of James and John, then of Clement the principall heire and successour of the holy ghost, by the vertue of S. Peters chaire. A wonderfull matter further, that this Clement made so final account of succession, so necessary in the Church, seeing that in his epistle which he writeth to James Bishop of Ierusalé, he

Clement
epist. 2.

P. i.

calleth

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calleteth him our Lordes brother, the Bishop of Bishops, and gouernour of the church of Ierusalem, and of all others throughout all the world. But, yet a more wonderfull matter, that there be any found so impudēt, in y light of good learning that at this daye shineth, as to founde the papacie vpon so gay bookes of Clement, in which (so peeuish and vnfaithful they were in their art of falsifying) Clemēt writeth to S. James after Peters death, and teacheth him the institutio of our Lord, when as the scripture witnesseth that S. James was martyred long before in Ierusalem, and although he had liued, hee was to teach Clement such matters, and not to learne them of him. And yet this is one of y notablest authours that they can alledge. But let vs proceede.

We holde the Apostles Creede from the beginning of the Christian Church. And we there finde the Catholike Church. But this article of the faith, that Pope Boniface the eight made, is not therein: That if wee will be saued, we must acknowledge the Pope to be the soueraigne Lord.

Saint Cyprian saith, That there is but one Bishopricke, of which euery Bishop holdeth his part, wholly without any diu-

Ciprian. de simplicitate prælatorum. Idem in sententiis episcopo. Idem lib. 1. epist. 5.

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tion. Also, that none of his time, either called, or made himselfe Bishop of Bishops: either made through tyrannie his companions subject to his obedience. Also he complaining, that prophane men and Schismatiques withdrew them selues to the bishop of Rome, (saith) that there were none that did so, but certaine desperate and wicked fellowes, perswading them selues that the Bishops of Affrike haue lesse power then the Bishops of Rome. And in very deede he calleth not Stephen & Cornelius bishops of Rome, other then brethren & companions, and handleth Stephen rudely enough in many places. To bee short, a little after his death, the church of Affricke decreed in a council of Carthage, that none should bee called the prince or chiefe of ministers, or the first Bishop, but onely according to the dignitie of Cities, the Bishop of the first See. Irenaeus very sharply reynoueth Victor the Bishop of Rome, who through a certaine shamelesse ambition, had excommunicated the Churches of Asia, for controuersie of the Pasleouer. The Ministers, saith hee, which haue helde the eldership of the Church or uer, which thou nowe doest gouerne, Amici

7. q. 1. Non-
titanus verf.
Item Episco.
in Decret.

Concil. Af-
frican. can.
primæ sedis.

Irenæus ex
Euseb. lib. 5.
cap. 20. &
epist. 24.

Pat. 2. of cetus,

Tertullian.
de prescrip-
tione heret.

cetus, Pius, Higinus &c. haue not done as thou hast done, neither they also which were with them: Tertullian who otherwise is wont to attribute very much to S. Peter, leaueth the bishop of Rome & his great ambition, which then began to shewe it selfe & albeit in a certaine place he maketh a long narration of the miracles of the Church of Rome, yet he teacheth not, neither neere nor farre off, that which is the principall, to wit, that it was y^e infallible seat of the holy ghost, by Peters succession. And yet these are for all that, the very first of all antiquitie, and in whose time the Church of Christ more flourished, then at any time.

Can. 6. Nic.
synodi.

In the time of Constantine, as the church had more libertie, so it had also more ambition, and then bishops began first to thinke on miters, that beforetime thought nothing els but to be martyrs. That same famous Council of Nice was then called together by Constantine the Emperour, to the ende to decide the matter of Arius. The B. of Romes deputies were there: but they sat onely in the fourth place. Yea one decree was there made, by which certaine limits were attributed to euery patriarke, ouer which the Canon gaue them equall authoritie,

ritie, which the Bishop of Rome was wont to haue ouer the neighbour Churches of his citie. They went about by infinite meanes to corrupt the Canons of this Council, as the histories do witnesse vnto vs. But Cusan the Cardinal alledging this Council, acknowledged the truth in these wordes: By this we see, (saith he) how much authoritie the Pope hath gotten in our time, against the sacred auncient constitutions, and altogether through the length of time and custome of a slavish subiectional obedience. And yet Julius notwithstanding did not set himself against it, neither did his Legates alledge to the fathers of the Council their Tibi dabo, I wil giue vnto thee, nor their Pasce oues meas, feed my sheep: for as yet they were not studied so deeply therein, but they rested only in the ordinance of the Council, which afterwards was confirmed by the Councils of Antioche, and of Constantinople. And this was about that time that they doe forge and faigne the donation of Constantine haue bene made vnto Pope Syluester, disputed by so many learned men, so long time agoe, that none but such as are ignorant will beleue it. But if they will beleue the original, which is kept in Vatican

Euseb. lib. 10
cap. 6.

Carl. Cusan.
lib. 3. de concord. Cath.
cap. 12.

Concil. Antioch. ca. 23.
Constantin.
cap. 2.

An extract
of Vatican.

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In the popes library in golden letters, let the
also beleue these wordes that the writer hath
added in the end: Quam fabulam longi te-
poris mendacia siliat, in these very wordes
of ill latine, y is to say, This is a fable which
an old lie hath forged. Or if they will therin
beleue the legend of Pope Syluester, then
let the also beleue y which it saith, that the
was heard a voice from heauen, saying, Ho-
die effusum est venenunt in ecclesiam: that
is to say, At this day poyson is powred out
vpon the middest of the Church.

Legenda
Syluestrii.

Leo papa
epi R. 45.

In the first and second Council of Ephe-
sus, Cyrillus and Dioscorus, Patriarches
of Alexandria did gouerne there, though the
bishop of Rome there had his deputies. And
it forceth not to say, that the second was not
lawfull. For this was not knowne but by
the yllce. But it sufficeth that in the begin-
ning, and then, when men thought that it was
very lawfull, and as in such a one the
ceremonies were kept: those Leo the
bishop of Rome; neither his deputies, did not
showe strue for the chiefe place, becauise they
thought it to haue no good germande. In the
Council of Chalcedon, called together by
the Emperour Martian, Leo the bishop
of Rome being there Preside in, yet was
call ed

Leo papa in
epistolis.

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called Archbishop as were the others. But the historie sayth, that he ambitiously sought of the Emperour and Emperesse to gouerne there, because that in the seconde Council of Ephesus, Dioscorus the Patriarke of Alexandria, abusing his authoritie, had promoted the heresie of Eutiches, which was then in question. Nowe in that he demaundeth it of speciall fauour, it sufficiently declareth that it was not due vnto him, and if wee would make a presidents of this one tyme, so might wee doe also of the presidentship giuen to Cyril in the first Council of Ephesus, by all the Bishoppes of Alexandria. And in very deede in the first Council of Constantinople, his successor withstoode it not, when Menas the Patriarke of that place was there president. In the generall Council of Aquilie, Saine Ambrose the Bishop of Millane was president, and there was not any mention made of the Bishop of Rome, although this was in Italy. But behold a question was determined, by parties heeing heard, by the determinate sentence of a council. The Bishop of Rome did vnto al the Churches of Affrike by vertue of his title of Patriarke, and the Schismatiques of Affrike willing to

Socrat. Hist. Eccl. lib. 3. cap. 10.

Leo in epist. poposcerā & multa mihi in omnibus ad Martianū August.

r. volu. Con.
in Concilio
Mileuitano,
& concil.
Carthag. 6.

Cap. 105.
Concil. Car-
thag. 6.

had recourse vnto him to be countenanced & borne out by him, whereupon the Council of Mileuitane, where S. Augustin was with a good number of fathers, pronounced all them excommunicate, that had or should appeale beyond the Sea. The bishop of Rome finding him selfe greeued, sent to the sixth Council of Carthage, where also S. August. was, that he might haue redresse in this matter, the which was so long time in debating, that Iosinius, Boniface, and Celestine, Bishops of Rome succeeded one another, during this Council. Aurelius the Archbishop of Carthage, notwithstanding that their legates were there, was president there, and in the ende the definitive sentence was pronounced in this sorte. That the Bishop of Rome should not receiue those that were excommunicated by the Bishops of Affrike, neither should he receiue the appellations of those that by them had bene condemned, and that al they which should appeale to him, should be holde for excommunicate persons. The reasons of this council contained in the 105. chapter, by the letters of the council to Celestine B. of Rome, are these: that there is no council, that had so decreed: Contrariwise that the Council of Nice, had

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put the clergie & the Bishops of eche prouince vnder the Metropolitan : That the grace of the holy spirit had not withdrawen it selfe from euery prouince , to discern the right of all causes. That any might appeale to a Prouinciall councill, if he felt him selfe grieved, & that it was more credible, that God would inspire a great assemblie of ministers in a Council, then one man alone. And because that the Bishop of Rome required to sende his Legates to those places to enquire of matters and causes, they made answer that they could not finde any Council that had so decreed, and likewise that they would not suffer it. In this Council, where they had time enough to dreame of all their defences, yet shal you not finde that the primacie was founded vpon any lawe of God : much lesse, that which they call the fulnes of power. And in very deede, for to decide the matter, men were not sent to search the scriptures, in which Saint Augustine (who was present there) was well able to haue founde it, if it had bene there, but rather to the foure originals of the councill of Nice, which were kept in the foure patriarchall Sees. In meane while Gratian the Compiler of their decree, was so sottishly

234
Can. placuit.
2. g. cap. 4.

Concil.
Carth. 7.

forttibly malicious, that reciting this Canon of the Council of Carthage; That men should not appeale beyonde the Sea, he added, ynlesse to the B. of Rome: whereas the Canon was made expressely against him, after that all his reasons had bene heard and debated to the contrary. And by this place we may Iudge what accompt is to be made of their Canons, which are so faithfully recited. In the Countill of Carthage, holden vnder the Emperour Mauricius about the yeere of Christ, five hundred, the matter of the Inuermacte was also largely debated, because that John the B. of Constantinople, favoured of the Emperour Mauricius, by prerogative of the cite of Constantinople, called himselfe bishop of Bishops, & vniuersal Bishop. And Mauricius vphelde and ayded him to beate downe olde Rome, because then the Empire was traslated into the East, & Italie left for a pray to y^e Northern people. Leo Anta reade ouer all the Canons of that Countill; & they pronounce a curse, not onely vpon the B. of Constantinople, but generally vpon all those who shal take y^e title of an vniuersal Bishop. All the auncient Doctors, who liued during the time of these Countills, by the Latines, that peelded very much to the Bishopricke

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ricke of Rome, as being their most neere patriarchship, do witness the selfe same thing unto vs. Athanasius, albeit he was greatly bounde to the See of Rome, which had receyued him in his exile, he sayth that all the Apostles were equall in honour & power.

Saint Hieron a minister of Rome, he saith, If the question be of authoritie, the authoritie of the worlde is greater then of one citie. Wherefore wilt thou bring the order of

the Church into the subiection of a fewe persons? Whence cometh this presumption? Wheresoeuer there is a Bishop, be he at Rome, or at Augubium, be he at Constantinople or at Rhegium, he is of one and the same dignitie and Ministry. Riches or povertie neyther make one superiour nor inferiour. Againe there is (sayth he) in euery Church a Bishop, one chiefe amongst the Deacons, and another amongst the Elders, and all the order of the Church consisteth in these gouernors. It should follow thereupon, seeing that the question was of unitie, that he should adde and saye, a Bishop ouer the other Bishops: but he speaketh nothing. S. August. hath written a story, which maketh this matter most cleare. Donat of the blacke corages, of whom y^e Donatistes tooke their

Athanasius
in epist. ad
Liberium E-
pisco. Rom.

Hieron. in
epist. ad E-
uagrium.
Repetitur in
decret. Gra-
tiani.

Hieron. ad
Nepotianu.

Augu. epist.
162. in bre-
uiculo colla-
tionis con-
tra Donat.

Augu. epist.
162. in bre-
uiculo colla-
tionis con-
tra Donat.
& passim.

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their name, had grieuouſly accuſed Cicilian the Archbiſhop of Carthage. Conſtantine the Emperour committed this cauſe, which was meerly eccleſiaſtical, to Hilariades biſhop of Rome, & to certaine other biſhops of Italie, Gaule & Spaigne. Now if this had bene his ordinarie Iuriſdiction, there needed not any Comiſſion of the Emperour, & it had belonged to him to haue choſen vnto himſelfe his aſſiſtants, & not to haue receiued them. But ſee further. Donate being condemned, appealed to the Emperour, who ſent his appellation to the Archb. of Arles, either to prooue or diſallow the B. of Romes ſentence. I demaunde then in this fact, which in this caſe is worth a million. Where is the Supremacie, where is the Iuriſdiction without appeal, and where is the ſame hearing of all appeales, & this fulneſſe of power, whereof they ſpeake ſo much? And yet this is that Conſtantine of whome they boaſt ſo much, and who, as they deceme, ſpoyled himſelfe of his empire, to enrich them. Chyloſt, ſayeth, Whoſoeuer of the Biſhops ſhall deſire primacie in earth, he ſhall finde cōfuſion in heauen; & he that ſhall deſire to be the chiefe, he ſhall not be reputed in the number of the ſeruantes of Chriſt. Gregory the great, biſhop of Rome, when

Homil. 43. in
Mat. cap. 23.

Greg. Mag.
lib. 4. epi. 76.
78. 80. 85. lib.
6. epiſt. 188.
& 194.

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when the Bishop of Constantinople would
attribute vnto himselfe that supremacie, he
sayth not, that he doeth wrong to S. Peter,
or that he withholdeth and vsurpeth the right
of the Bishops of Rome, but rather he pro-
testeth, that this was a prophane title, full of
sacrilidge, & the forerunning of Antichrist,
and that this was to say with Lucifer, I will
ascende aboue the cloudes, and will make
my selfe equal to the high God. That none
of his predecessors tooke vpon them to be
aboue their brethren & companions. And
if there were any such amongst them, hee
falling downe, all the Church should stum-
ble and fall with him. That this were to de-
stroy all Christianitie. And after many such
other wordes, he pronounceth this generall
sentence: That whosoever shall call him-
selfe vniuersall Bishop, or shall desire to be
so called, that he is the forerunner of Anti-
christ, forasmuch as through pride, he exal-
teth himselfe aboue all. As touching him-
self he flatly refused it, and prayed Eulogius
the Bishoppe of Alexandria, not to giue him
this proude name. He acknowledgeth that
the Bishops of Alexandria and Antioch, are
as well in Peters chaire, as they of Rome:
to be short, that Peter, Paul, Andrew, Iohn,
&c.

Can. Nullus
ex epist. Pe-
lagii papæ
distinct. 99.

Epist. ad Eu-
logiū lib. 7.
30. in Regist.

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&c. they are all particular heads of the people whome they gouerne, but all members ynder one head, which is Christ, howsoeuer they holde Peter for chiefe amongst them. I beseeche the readers that they will take paines to reade vpon this matter the epistles of S. Gregory, and there they shall finde the condemnation of this supremacie, more expressely, then yet I haue sayd. To conclude, the Emperours haue called generall Councils, and the patriarches & Metropolitans, those that were nationall and prouinciall. They that were patriarches, every one was president ouer the See of his patriarchship, and not the bishop of Rome, nor his deputies in general councils. The patriarches or chiefe Bishops went not to seeke their Palles at Rome, but were Canonically elected at the very places. The Bishoppe of Rome (as appeareth by those Epistles themselves of Gregory the great) when he was chosen, exhibited vnto them the confession of his faith, by a Synodall Epistle, as they did to him. Eche one of them had an Ecclesiasticall iudgement ouer his owne, & none appealed from them, no not the Bishops themselves beyonde the sea, who had no Patriarke in the See of Rome. I demaunde then by
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Greg. Anast.
lib. 1. epist.
25. & lib. 6.
epist. 169.

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what marke they can shewe vs that Supremacie in the auncient Primitive Church, be it, but by the positive lawe of man: And yet notwithstanding we see the course from time to time, and from Council to Council, untill the yeere of our Lorde sixe hundred and more, when Phocas the Emperour killed his master Maurice, and inuaded the Empire: and to get fauour of the Romanes, after so cursed and detestable murder, gayned Boniface the third, their Bishop, declaring him to be head of the Church, and Bishop of Bishops, against that that Gregory his predecessor had a litle before so hotly fought against. If the Church had bene so long time without a head, what did the members then? And if Iesus Christ were the head then, why lesse now? Also whence commeth it, that when the Bishop of Rome was not acknowledged for such a one, it had such strength, and alwayes after wardes grew weaker and decayed? Again, is it not notable, that all the auncient Church was ignorant of so healthful a doctrine, hidden in the holy scripture, and that Boniface the thirde should be the first that shoulde finde it out? That such so necessarie priuiledges shoulde be concealed for the space of sixe hundred yeeres, in the

the most happy ages, and to the most quicke sighted persons, which euer were: That so many Christian Emperors should make no account of it, and one Phocas, an execrable murderer, should be the first to giue authoritie vnto it: But as the papacie must needes spring of the ruines of Rome, and the second beast of the Carrion of the first, so also must it needes be, that the supremacie of the Bishop of Rome, as that of the first kings was, must be founded & buylded vpon murder.

Against these decrees of the general councils, they blush not to alledge vnto vs those goodly bookes of Clemēt, whereof we haue spoken a litle before: that same ridiculous epistle of Anaclet, That Cephas is asmuch to say as head of the Church: that same authenticall reuelation of Pope Marcellus, of Peters seat remoued frō Antioch to Rome, & such other beggerly trumperie of that decree, which some euen of their owne side do deride: Also certaine other epistles of Pope Leo, who laboureth thereby, asmuch as hee can, to make vs credite the Latine Church. But we know that none must be iudge in his owne cause, & if, as Gerson & Monymitan say, One lay mā may set himself (hauing the holy Scripture on his side) against a whole generall

Distin^{ct}. 22.
c. sacrosanct.
12. q. 1. cap.
rogamus.

Cardinal
Cusan lib. 2.
cap. vlt.

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generall councill which erreth from it: By a more strong reason may the whole primitive Church oppose it selfe, and all y^e whole Scripture (hauing all the generall councils on her side, that were for the space of 600. yeeres) against the tyrannie of one man alone, which cannot alleadge any thing but his owne ambition, yea and against the decretall epistles of some Popes, and yet for the most part, but shufled in vnder the name of some of the auncient fathers.

I wil not denie notwithstanding, but that long since y^e Bishops of Rome haue attempted to establish a spirituall Monarchie at Rome, according to the example of the temporall, which stirred in them an emulation and desire of it. For the Church of God began by Abel, as Saint Augustine saith, and Babylon by Cain, and likewise it is not to be doubted, but that very quickly after the foundations of the Christian Church were laide, Satan laid also y^e foundations of Antichrist. In Paul his time the myserie of iniquitie began to worke, when one saide that he was of Apollo, another that hee was of Paul, and another of Cephas. Victor the Bishop of Rome enterprised to excommunicate all Asia for the feast of Easter, but hee

Q.i.

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1. Cor. 1.

2. Thes. 2.

Euseb. lib. 5.
cap. 20.

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Irenæus e-
pist. 24.Cyprianus
lib. 4. Epi. 6.Concil. Car-
thag. 6. cap.
5. 4. 101. 105.

was most liuely reprooued by Irenæe. Ste-
uen also receiued y^e schismatikes of Affrike,
against tye sentence of the Church, that they
should not appeale beyonde the sea: but Cy-
ppian calleth him proude and ignorant, and
the counsell of Affrike holden about the selfe
same time, setteth it selfe against him. Juli-
us in the time of Constantine began to esta-
blish his Empire, but the Council of Nice
limited him his power, bringing him to the
bound and skantling of others. Yea, in the
sixth counsell of Carthage, where Saint Au-
gustine was present, three Bishops of Rome
one after another were so impudent, as to
falsifie a decree of the counsell of Nice, bring-
ing forth in steade thereof, the articles of
the counsell of Sardes, yet corrupted and
falsified, pretending that from all parts, men
might appeale to the Bishop of Rome. But
the fathers of the Council had learned well
to say, that they would not beleue those pro-
ductions, and therefore sent to the originals,
and they being seene, they pronounced the
quite contrary. Leo the first receiued Euty-
ches condemned by Flavianus the Bishop of
Constantinople, and for a time mainteyned
him against him, whereupon his heresie first
tooke footing and grewe, which might then

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at once haue bene quenched. But none approued this vsurpation. To be short, in the time of Chrysostome, this ambition was so great amongst them, that hee complained, that to obtaine supremacie, the Bishops of Rome had filled the Churches with blood, and had defiled the supper of the Lorde with murders, vntill they had vtterly for it destroyed whole cities. And he that will see the ciuill warres, (for they likewise name them) which were at Rome betweene Damasus and Ursicius, in the time of S. Hierome, whether of them should be Bishop, and afterwards betweene Laurence and Symmachus, he may reade them in Ruffinus; Amian Marcellin, and their owne pontificall it selfe. And howsoever it were, all the contentions that were made by the Bishops of Rome in the auncient Church, yea, till the time of the murtherer Phocas, for the supremacie, looke howe many they were, they were alwayes arguments from age to age, and as determined sentences against them, in so much that they alwayes lost their cause, whatsoeuer instance they made, or whatsoeuer diligence they vsed in pleading of it.

But they will object vnto me, that neuer-

Q.ii.

thelesse

Ruffinus lib.
12. cap. 10.
hist. Eccle.
Amianus
Marcel. lib. 27.
Lib. pontifi-
calis.

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Cap. prim.
sedis, & cap.
Nullus dist.
99.

Gregor. in
Regist 91. c.
pist. ad Alex
andr. episco.
Cusan. lib. 1.
cap. 6. & 13.

thelesse the bishop of Rome had held y^e chiefe place amongst the Patriarches. I agree thereto, but yet I denie that it was to commaunde others. And in deede, it is expressely said, that he shall not be called vniuersal bishop, but onely the Bishop of the first See. I say moreouer, that this is not in respect y^e he was the successour of S. Peter, and lesse by vertue of those places alledged out of the holy Scripture. But because that in seates there must be a first and a second place according to humane order, I say that this was ordeined, in consideration of that order, whereby the Citie of Rome was set aboue others. If it had bene by the Scriptures, it should haue bene a wonderfull thing, that for 600. yeeres together, these mysteries should haue bene hidden from the Church. If in respect of the founder, why not rather at Antioche, and at Alexandria, after Gregory, or in all other bishopricks after Cusan, who saith that all Bishops are Peters successors, equall in the essentiall dignitie, although they differ in the administration and government, as the bishops of Spaine themselves haue disputed in the last council of Trent? Moreover, why should not Hierusalem be the first and not the fourth, seeing y^e saluation of the worlde

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worlde did there gouerne: Or why is Antioche, whereof S. Peter was bishop, put after Alexandria, which can alledge nothing but the successio. of S. Marke his disciple: To be short, what hurt hath S. Iohn y^e welbeloued disciple of our Lord done vnto them, who so long time preached in Ephesus, which notwithstanding is not nombred amongst y^e Patriarchal cities: Or what newe Apostle hath founded Constantinople, three hundred yeeres after the death of our Lorde, to attribute vnto it the seconde See: But there is none that hath but a litle iudgement, that doeth not well enough marke, that all the preeminēces of these Sees proceede frō the rounes and places, which their cities hold, euen from the establishment of Christi-an religion.

Rome was then the seate of the Empire, and the glorie of all the worlde: good learning there flourished: it was a place to the which all the peoples of the earth did flowe together: and therefore when all the bishops were gathered together, they gaue y^e Bishop of Rome the first place for ciuilitie and courtelies sake. Likewise we reade in the histories, that Alexandria and Antioch were after Rome the most famous cities, and according

Socrat. hist.
tripart.lib.
9.cap.13.
22.dist. Con
stantinopo-
lis. Authen-
tisque. 231.

to that degree which their gouernours held, the Bishops likewise helde. And concerning Ierusalem, that was so greatly accompted of, for the first originall of true religion, and therefore likewise was not rekoned in the least place: for Plinie calleth it the head of all the East: but yet her place was ill kept, after she had lost her first gloyp. Afterwards Constantinople came to be builded, which was called the seconde Rome. And then also wee see the Councill of Constantinople, where there were sixe hundred Bishoppes, who gaue vnto it the seconde place, which had not bene done, if they had had regarde to the degree of the founder, and not to the degree of the citie, in regarde whereof also, this dignitie was confirmed vnto it by the Emperour Iustinian. Aquileia in Italie was called the seconde Rome. Also there was a Patriarchship there established, yea Rauenna it selfe, was a long time holden not to be subiect to Rome, and it had her owne Cardinals apart and by themselves, and as Venice beganne to growe great, so it had the Patriarchship of Grado for it. To be short, he that shall marke from countrey to countrey, the erection of Patriarchships and Archbishops, hee shall finde no other consideration then

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Cities had their Sees, as Chap. 8. they were of dignitie.

then this, the same that Pope Lucinus saith, 247
alleged by Gratian, That at the first they Distin. 80.
instituted Primates of the Church according to temporall policie. Also Pope Clement himselfe saith: That where there were In decreto,
chiefe Priestes of the Painims, there they Dist. 12. 1.
established Primates of Christians, & which cap. Decretis.
is repeated in the same words by Peter Lombard. Lombard.
in his fourth booke of Sentences. The lib. 4. dist.
Council of Chalcedon, (wherein notwithstanding the earnest requests of Pope Leo 24.
the first, the seconde See was ratified to the Conc. Chalcedon. cap.
the Citie Constantinople,) useth these wordes: r. & 12.
The fathers vpon good right with one
consent agreed, that the priuiledge of
the first See shoulde belong vnto olde
Rome, because of the Empire there, and
wee also, mooued with the same consideration, agree that the second shalbe at new
Rome. And in the 12. Act of the same council, the reasoning betwixt & bishop of Nice,
and of Balianopolis, is grounded vpon the
dignitie of the cities. And to cut off all such
controuerlies, this Canon was there passed:
That these Cities onely shoulde be holden
for Metropolitans, to which Kings & Princes
had done this honor by their statutes.

D. iiii. And

248
Concilium
Taurin.
cap.1.

Platina in
vita Boni-
facii.3.

93.& 95. di-
stin&. Hosti-
fensi in sum-
ma de maio-
ritate, & o-
bedientia,
& glossa in
can. Nouo &
3. q. 7. puto.
Cardinal.
Cusanus lib.
2. cap. 13.

And the counsell of Taurin there addeth:
That if the earthly superioritie were tran-
slated from one citie to another, that then
the right of the Archbishoprick shoulde be
translated likewise. To be short, when the
seate of the Empire was translated to newe
Rome, that is to say, to Constantinople, wee
see that y^e Bishop of that place by & by tooke
vnto himselfe y^e primacie, whereof they helde
euen as much as they coulde: and when that
murtherer Phocas declared the Bishop of
Rome to be head of all Churches, Platine
saith plainely, that it was in consideration
that Rome was y^e auncient seate of the Em-
pire: whereof Constantinople was but the
Colonia and remoue as it were, or as others
say, propter principalitatem vrbis, for the
principalitie of the Citie. Beholde then, that
the pretended primacie of Rome, neither pro-
ceeded from the ordinance of Christ, nor fro
the priuiledge of Peter, but from Romulus,
and his successors, who there erected an Em-
pire, Non inquam a Petra, neque a Petro,
sed a Saxo Tarpeio: I say, neither from the
rocke, nor from Peter, but from the rocke of
Tarpeius, whereupon Rome was builded,
the which their owne Canonists confesse,
when truely doe, set them on the racke, and
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as it were enforce them. Quod omnis maioritas & minoritas, etiam papatus est de iure positiuo, that is to say, That all degrees both small and great, yea the popedome it selfe, they are from the positiue lawe, & of mans ordinance. I know very wel, that they haue a decree of Pope Innocentius, which sayth, that it is not necessary to change the ecclesiasticall preeminence, according to the Ciuil : but this forsooth was at such a time, when the good man himselfe feared, least the Empire should withdrawe all the honour into the East, and he considered not the commoditie, which his successors did very well know and finde, of building their greattlesse and glorie of the ruines of the Westerne Empire. And againe, the decree of one man is not to be preferred before so many Councils, seeing that (as some of them haue saide) the decretals haue no authoritie, by the meere will of the Pope, that is to say, absolutely : but onely so farre forth, as they are agreeable to the Canons of the Councils. If they will yet alledge vnto mee, that the constitutions and policies of the Church of Rome haue bene receiued by many other Churches, I will answer them no otherwise, then was answered by those professors of diuinitie in Paris,

Card. Cus.
lib. 2. cap. 14

Arti. Sorbona
Parisien.
contra Papam
Bonifacium.
ci. 8.

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Marfil. Pa-
tauinus in
lib. defensor
pacis 2. par-
te. cap. 18.

Paris, three hundred yeeres passed, when there was cōtrouerſies betweene our Kings and the Pope, and by Marſilius of Padua about the ſame time, y^e Pope making warre vpon the Emperours of Germany, which gaue boldneſſe to the trueth to ſpeake freely: to wit, that in the beginning men might be gouerned after it, becauſe learning there flouriſhed: no otherwiſe then as the vniuerſitie of Orleans, or of Angers, oftentimes conforme themſelues to that of Paris: as alſo the Romanes borrowed in deede their lawes frō the twelue tables of the Grekes: and yet by vertue thereof, the Grekes ſhoulde not well ground, to pretende themſelues ſuperiours to the Romanes, and likewiſe the Romanes, if therefore they ſhould pretend to be ſuperiours ouer other Biſhops.

Now concerning the name Pope, which is giuen vnto him, they that haue read, know that it was common, not onely to all Biſhops, but alſo euen to elders in all the auncient Church. Vee that will ſee this matter more plaine, let him reade the Epiſtles of S. Cyprian, of Saint Denis of Alexandria, of Saint Auguſtine, of Saint Hierome, of Sidonius Apollinaris, of Saint Gregorie himſelfe, and the actes of y^e Councils, where men

Epist. Cypri.
Dionys. Alex
ander. Hier.
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nii Apol.
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men may finde them full. And in deede the
 Greekes call their priestes at this day (Pa-
 pous) and the Germanes (Paff) which they
 that vnderstand the tongue, doe deriue from
 this name Papa, which after Suidas signifi-
 eth Father, in the language of the Sicili-
 ans. Nowe concerning the name Pontifex,
 Irenee called Saint Iohn the high Bishop,
 and Athanasius calleth all the Bishops by
 that name, and Ruffinus calleth Athanasius
 the great Bishop: and hee that will reade
 the auncient Fathers, shall finde nothing
 more often then this. Nowe if they will al-
 ledge their Cardinals, they shall not finde
 one worde of them in the olde Church, vn-
 lesse in this signification: the Cardinall
 priest, that is to say, a Bishop, or rather the
 Curate of some Parish of the Bishopricke,
 as in very deede all are at this day, eyther
 Curates or Deacons of some one or other
 parish of Rome. And in deede in the Coun-
 cils they were set last, as in the first Coun-
 cill of Carthage, and in the Council of
 Gregorie. Whatsoeuer it is they can say of
 it, it is certaine that Innocent the fourth, a-
 bout the yeere of our Lorde 1244. gaue
 vnto them the priuiledge of the red hatte,
 and scarlet robe, and to ride on horsebacke:
 and

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Suidas in
dict. papas.Athanas. in
prima orati-
one contra
Arrianos.Ruffinus.
lib. 1. cap. 26.
Gregor. E-
pist. 15. & 77
& 79. lib. 1.
& lib. 2. E-
pist. 6. 25 & c
Grego. in
Registro.
lib. 4.

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and in the yeere 1470. Paul the second confirmed it, and Clemens the fift is gone so far in his Clementines, that he causeth them to goe before all the princes of the earth. These inuentions then, were not found in the flourishing state of the Church, but after that it became subiect to y^e ambitioⁿ of one man alone.

Chro. Martini,
Platin. in vita
Bonif. 3.

Wee haue then founde, that the Pope of Rome hath ben declared head of y^e Church, a litle after 600. yeeres, not by y^e tradition of Christ, or of his Apostles, but by the treason of Phocas, not by any council of y^e Church, but by y^e conspiracie of a seruant against his master, who to reconcile himselfe with the people of Rome, adorne^d his Bishop with that title, which Gregory his predecessor had left for Antichrist, and the Pope on y^e other side proclaimed him Emperour in steade of Mauriti^us, whom he had slaine. This goodly ordinance of Phocas was confirmed by a p^retty Council, which Boniface caused to be holden at Rome, when there were none present but the Latines, who desired no better. And after wardes by another holden in Affrike, in the yeere 642. when the Arabians were turmoiled with many inuasions: whereupon they began to inscribe y^e letters of Pope Theodor^us, To the holy father of fathers

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fathers, and soueraigne prince of prelates, &c. and so wee see by histories, from degree to degree, howe this monster hath growen euen to full height, from which he must tumble downe headlong. The Emperours of Greece, who were then as banisht out of Italy, to keepe the Italians in obedience, they left vnto them the handling of their affaires, in such sort notwithstanding, that they were constrained to confirme their election by the Emperour, and to date their writings according to the indiction and yeere of their Empire. But euen as the Emperours grewe weake by the enterprises of the Persians in the East, so grewe the Pope strong in the West, so as about the yeere 680. Pope Benedict the second caused himself to be exempted from all the imperiall iurisdiction, by Constantine the fourth, called the bearded. About that time beganne great strifes in the Greeke and Latine Church about Images, whereupon encreased superstition together with ignorance. The Greekes were of mind to throwe them downe: the Pope in despise of them woulde holde them vp. This strife much encreased his might: for vnder y^e shadowe hereof, he excommunicated Leo Isauricus, called Iconomachus, the fighter against

Sigon. lib. 3.
de regno
Itali.
Guicciardinus in
Concionibus.

gainst Images, and forbade all the people of Italy, vpon paine of excommunication, to pay him any impost, that is to say, he chased the Emperour to Constantinople, and setteth himself in full libertie of al that quarter. And in deede then ceased the magistrates called Exarches, the which had lasted a hundred and sixtie yeeres, that were as the lieutenants of the Emperour in a part of Italy. The Emperours of Constantinople driuen away, the Lombards thereupon did inuade the kingdom of Italy. The Pope more feared them, then those whom hee had driuen away, because that they were his more ne neighbours. At that time there gouerned in Fraunce the race of Martel, very desirous to aspire. The Pope therefore putteth himselfe into the protection of the Frenchmen, against the Lombards, and Depin the sonne of Martel, hee passeth into Italy with the powers of Fraunce, who vanquisheth them. The issue was, that Pope Zacharie in recompence, dispenseth with the Frenchmen for their othe made to their naturall prince Chilpericke, who suffered himselfe to be gouerned by the Martels men, more subtil then himselfe, and crowned Depin Prouost of the palace, king of France, forbidding the
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princes and people of France, vpon paine of excommunication, to choole any other then of Pepins race. Contrariwise, Pepin giueth vnto him the dukedome of lieutenantship of Rauenna & Pentapolis, which con-
teyned 29. Cities, onely reseruing vnto him selfe the soueraignty, & the power to choole the Popes, the which right was afterwards released by Lewys, the sonne of Charles the great, although that some Emperours put it in practise afterwards, as the histories are full thereof. And so you see howe he became head of the spiritualtie, because hee mainteyned the murderer of his master, and became temporal Lord, because he crowned a subiect in the place of his naturall prince: and this beginning of the Temporaltie grewe up by the controuerfies of y^e houses of Aniou and Arragon in Italy, and afterwarde of the Emperours of Germany, and of the kinges of Fraunce, till it came to that state where-
in we now see it in these last times.

C. Adrianus
d. 63. & c.
Ego Ludoui-
codem.

This was after the time that the keye of knowledge, which Christ promised to saint Peter, was changed into the keye of power, and y^e ecclesiasticall censure was employed to excommunicate all princes, peoples & king-
domes which would not obey them, untill
they

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Extrauag.
de maiori.
& obedienc.
2.c.

Lib.7 decre-
tal.de sen-
tentia & re
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Extraua-
gant. Vnam
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Ecclesiam.

Clemens 5.
in Clement.
pastoralis.
Idem in re-
scripto.

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in Extraua-
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they had left them for a praye, and cut them off from saluation, without acception of any persons. This was in that time, that these gaye interpretations were bred: That all power was giuen to Christ by the Father, as well in heauen as in earth: Therefore the Pope absolutely commandeth both one and other. Also God translateth kingdomes frō one nation to another: Ergo, the Pope hath power to establisth, and to put downe, as it seemeth good vnto him: whereupon Kings and Emperours of blinde zeale beganne to kisse his feete, both present and by their letters, and to holde his stirrop. This was in that time also that Pope Boniface the eight caused this to passe as an article of fayth: That the Pope is Soueraigne both of the Spirituallie and Temporallie, shewing him selfe in a Iubile, with a key in one hand, and a sword in another: that Pope Clement the fift his successor, not content to commaunde Kings and Emperours, tooke vpon him by an expresse Bull to commaund Angels, that they should execute his will. To be short, it hath bene concluded and decided at the Rota, that is to say, in the Parliament of Popes at Rome, that God holdeth for well done, all that is done of the Pope: that his will is the rule

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rule of all right and righteousness: that he
 can absolutely do in this world all that God
 can do, seeing he is all and above all things:
 that if he change his purpose, it is to be pre-
 sumed that God changeth his: that whē he sen-
 ded thousands of his brethren to hell, none
 may therein excuse him: that his power ex-
 tendeth it selfe to heauen and earth, yea and
 to hell: that none may appeale from him to
 God: that he may ouercome against the Epi-
 stles of Saint Paul, no greater then Saint
 Paul, and against the Old Testament, as
 greater then any authors thereof. And yet
 they haue gone further, for it hath bene dis-
 puted whether he may ouercome any thing con-
 trary to the Gospell: whether he haue endo-
 wed yet more power then Saint Peter: whether he
 were simple a man, or as God. To be short,
 the euill hath passed so farre in this mysterie
 of iniquitie, that it was disputed in the schooles
 a litle before Luther came, and somewhat af-
 ter, whether I. Hoer participated not in both
 natures, the diuine and humane, with Iesus
 Christ. And what could the deuill say more
 if he had come in the flesh, to haue destroyed
 the Church: And yet notwithstanding the
 people do worship this monster, & the princes
 of the earth do clap their handes at him, and

Decisiones
 Rotæ. Bal-
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Franciscus
 de Ripa.
 Philippus
 Decius Ho-
 sienfis.
 Carolus de
 Ruino.
 Ioannes de
 Anania, &
 cap. distinc.
 10 cap.
 Si Papa.

Erasmus in
 1. epist. ad
 Tim. cap. 1.

R. i.

destroy

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destroy their kingdomes to serue his will, & sacrifice yet every day their poore subiectes for a sacrifice of a flower line King. And at his feet. Who would haue beleueed this, except the spirit of God had foretold it? Who will beleue it after vs, when the selfe same spirit that haue destroyed him? But which is more marueilous, when the power of the bishop of Rome was colerable, he neuer durst alledge in the Councils, and in the face of the olde Church, one only text of scripture to ground his supremacie on. And now he it is so much beyond the boundes, that it spurneth y^e earth vnder the feete therof, y^e it threatneth heauē, y^e it aduanceth it selfe so far as it may, aboue God himselfe, they are so impudent and so shamelesse, (but so he must be that is an harlot) that they alledge S. Peters See, & the word of God, and the keyes which were promised to him, as though there were no more eyes in y^e world to reade, nor sense in men to iudge. Let them not therefore grounde their tyrāny vpon this (Dabo tibi, I will giue thee) which Iesus Christ spake to S. Peter: for betwene y^e kingdome of Christ & the tyrānie of y^e Pope, there is no likenes or agreement. But rather, if they will grounde themselves vpon some text of scripture, let them alledge

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that Tibi dabo, I will giue thee, which sathā vſed to Ieſus Chriſt. I will giue thee (ſayth he) all the kingdomes which thou ſeeſt, if thou wilt worſhip me. That is for worſhipping the deuill, they haue that they haue, and not for any other title they can alledge.

But I ſuppoſe, that now with the licence of all the readers, I may conclude by theſe prooſſes contained in theſe two chapters, that which followeth: That the eſſential head of the Catholique Church is Ieſus Chriſt our Lord: That vnder him all the Apoſtles were equall in dignitie & power: That after them the biſhops are equal amongſt themſelues, & euery one in his Miniſterie occuppeth the place of Chriſt: That none may be the miniſteriall head of the Church: That the Pope of Rome can pretende this title, neyther by Gods lawe nor mans: That the firſt rounge that he had, was by reaſon of the dignitie of the citie, but that al that was more, was from the deuill & by vſurpation. Whereupon it followeth, that in regard of the miniſteriall head of the Church, he cannot pretende to be leſſe ſubiect to err oꝝ, then other biſhops and patriarkes, neyther the Latine Church leſſe then thoſe of Greece & others of the Eaſt. And ſo we retorne, notwithstanding their exception,

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to our former conclusion: That the articles grounded vpon the authoritie of the Pope & the church of Rome are ouerthrowen, and all their traditions & inuentions subiect to the examination of the holy scripture, as are the doctrines of all other Churches.

That the Pope in affirming himselfe to bee head of the Church, and not being so in deede, is the Antichrist in the Church: and that he cannot be receiued with any other, then the papisticall doctrine.

CHAP. IX.

THe Pope not being head of y^e church, as he sayth he is, and hauing no other titles to prooue this generall Lieutenantshippe which he so poudely exerciseth, we say that he is a plague in the body, a tyrant in the common weale, and Antichrist in the church. And for to prooue this, I will not enter into the particular explication of those predictions, which are in Daniel, in the epistle to the Thessalonians, & in the Apocalypse, which in times past were darkened, but now we are made cleere. For also many learned men, not onely of our time, but 300. yeres agoe, haue made expresse bookes and

Daniel.

2. Thes. 2.
Apoca.

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and treatises of it amidst the ignorance of the world, & crueltie of y^e Pope. But I say, y^e although he were not so liuely painted out vnto vs, as he is in those foresaid places, yet his doctrine ought to make vs know, y^e he is the very Antichrist, to whom y^e church was threatened, sith y^e there could not be in Christianitie a doctrine more pernicious to Christians, then that which he hath brought in.

First, to take away al doubt, the scripture speaketh vnto vs of many Antichrists. For e- uery heretike which setteth himselfe against the trueth of Christ, he is in very deed an Antichrist: but it speaketh vnto vs of one amongst others, who shal haue his seat in the Church of God, and shal vsurpe Gods place: who as Origen saith, must be the great Antichrist amongst other Antichrists. This is he of whom we haue now to speake.

Origen. Ho-
mil. 30. in
Marth.

Secondly, when the Scripture speaketh of Antichrist, it saith, y^e it shal be an Apostasie or a falling backe frō the faith. Also, that that mysterie of iniquitie began to work in Paul his time, & that it should no otherwise be destroyed, but by the coming of Iesus Christ. Again, that he must builde his greatnes vpon the ruine of the Romane empire, & giue life to that lost beast, that is to say, as at y^e ancient

2. The. 2.

Apoc. 13. 15.
16. 17.

R. iii.

fathers

Aug. lib. 20.
de ciuitate
Dei, cap. 19.
Chrysost. in
epist. ad
Thes. Ho. 2.

fathers haue expounded, to this Empire, and namely Saint Augustine in the xi. booke of the citie of God: and Chrysostome vpon that place, where Saint Paul handleth this matter, And we knowe that the Romane Empire fell by litle and litle, and piece by piece. It followeth then that Antichrist is not one man alone, which must come at one instant of time, but is an estate, seate and succession of men; an Empire lifted by against Iesus Christ: as we see the Scripture, vnder the name of certaine beastes, to describe Empires. And this also is the interpretation of Saint Augustine vpon that place.

Thirdly, Antichrist is called that false prophet, vomiting out blasphemies against the most highest. His Empire therefore consisteth in false doctrine, & not in armes: he is called a woman & an whore: he shal therfore winde in himselfe, and come in by pleasant wayes, sleights & flatteries, deceiuing men through his craft, and drawing them to his spirituall whoredom, which is idolatrie. He is also called the sonne of perdition, as Judas. So the, he shal not assaile the Church by open force, but he shal betraye her with a kille, & shal not enter by the breache, or by a strong scaling ladder, but by counterfeiting the keyes, and

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secretly like a thiefe. And in very deede the Empires which consisted in forces & armes, they are figured in scriptures vnder y name of Wolves, Lions, Beares, & such other rauening beastes, wher eas for this, ye haue but womē, whoredomes, cuppes, drinkings, enchantments, that is to say, deceites, crafts, & subtilties, wherupon the schoolmen themselves haue concluded, that this chiefe Antichrist, which is here described, can neither be Mahomet, nor the Empire of the Turkes.

Fourthly, he is properly called Antichrist, and not Antichre, that is to say, contrary to Christ the Mediator, and not simply against God: therefore particularly he shalbe against Christ Iesus our Lord. And all the doctrine of Christ consisteth in the office of the Mediatorship, & in the benefite of his death & passion. So then this shalbe the speciall doctrine that he wil chiefly labor to abolish. Neuertheless it is sayde, That he shall sitte in the church of God, being there acknowledged as God. Now it is certaine, that if he should say that he were Christ, or should preache directly against Christ, the Church would not suffer this in the midst of her, nor suffer him to raygne. It is likewise sayd, That he shall haue two hornes like to the labe, speaking

Apoc. 13. 12.

Mat. 7. 15.

2. Cor. 11. 14

R. iiii.

notwith-

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notwithstanding as the Dragon, that is to say he shall counterfeit the doctrine and holiness of Christ, although he speaks nothing but impieties as Satan doeth. It followeth therefore, to make these marks to agree together, that it must be **that Antichrist**, of whom none the rent over flesh; that must speak in the name of Christ, but in deed and in effect against Christ; and honoring him in words, and yet as much as he in him, rebuking him of his glory. And that he is the true Antichrist, of whom the question is, who under the shadow of Christ, shall overthrow his doctrine, & put himself in Christ his place. **St. Augustine** handling this matter, doeth as other will understand it. Let vs now regard (sayth he) the tongue, but the deedes. **Antichrist** is a liar, which maketh profession of Christ, and yet denyeth him in effect. **Am** a little after, **Blas** sayeth thou that I denie him in effect? Because Christ (sayth he) is come in the flesh, to the ende that he should die for vs. **Cypostome** saith, That he must be known by his doctrine, and neyther by titles, miracles, nor words of holiness. **S. Hilary** saith, That Antichrist shalbe contrary to Christ, ynder opinion of an hypocriticall & fained godlines.

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August. in
Epist. Iohan.
tract. 3. & 6.

Chrysost. in
Mat. Homil.
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Hilar. ad
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And in another place, O ye fooles, who are mooued and fauished with loue of the walles, and roofes of Churches: doe yee doubt, but that this shall one daye bee the seate of Antichriste? It behooueth vs nowe therefore to consider, who it is that sitteth in the Church, who speaketh more of Christ, & lesse esteemeth him, who more honoureth him with reuerentous kisses, and blasphemeth more against his coming, who in the chaire of Christ, is more against Christ: for this same undoubtedly is the true Antichrist.

Let vs begin at the person of the Pope. Christe hath declared that his kingdome was not of this world: he fledde, when they would haue made him a king, hee refused obedience euen vnto the least magistrates, and commaunded all those that were his, to doe after his example. Contrariwise the Pope saith, that hee is king of the whole earth, disposeth of all Emppres, treadeth Emperours vnder his feete, burneth with fire, and condemneth to hell all those that will not acknowledge him for such a one. And all this, because Christe hath sayde, All power is giuen vnto mee of the father, as well in heauen as in earth: I aske of any one, what similitude and likeness there is betweene

betweene these two, and if this be not, in al-
 leading Iesus Christ, to mocke Christ him-
 selfe: Again, Christ being God, and the
 sonne of y eternall God, vouchsafed to abase
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 themselues to worke the saluation of the
 worlde: and he quite contrary, being but a
 man, listeth vp himselfe aboue kings, and a-
 boue the Angels, & aboue the heauen of hea-
 uens, and hath caused men to dispute, that he
 is not simply a man, but a partaker of the di-
 uine nature with Christ, and that he hath the
 fountaine and roote of the spirit of Christ in
 him. To be short, whereas Christ submitted
 him selfe vnder heauen, earth and hell, he wil
 commaunde kings, Angels and devils: and
 all this, vnder colour of the key of the word,
 which Christe hath deliuered to his mini-
 sters. I aske, God being made man for the
 saluatiō of the worlde, how it can be, that this
 man which maketh himselfe God, should be
 any other, then that sonne of perdition, come
 for the perdition of the worlde?

But we must see, howe hee hath as much
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 the Messiah, the crosse of Christe, and the
 saluation wee haue by the same. Wee feele
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nothing but offend God, & that it is as possible for vs, of our own nature, to keepe our selues therefrom, as to stape our pulse, or to holde in the wynde of our breath. These offences also are infinite, being committed against him which is infinite, & they deserue an infinite punishment, whereto all the men in the worlde together are not able to satisfie. It must needes be therefore, that y^e sonne of God in person must descende from heauē, to satisfie by his infinite merite, for our infinite demerites; and not one man coulde euer hope for the mercie of the Father, if his iustice had not beene executed vpon his owne sonne. This is that which all the holy scripture teacheth vs, that Christ was sent for the saluation of the worlde: that hee is the onely and alone Saviour thereof: that hee was slaine from the beginning of the worlde, for the saluation of those that beleue in him, &c. And this is it wherein consisteth all the benefite of the comming of Christ, and all the treasure of the Church. But see howe this good gouernour of the Church hath disposed and employed it: First, of all hee hath buried the Scripture in forgetfulnesse, forbidding the reading thereof vnto the people,

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ple, leauing them nothing but prayers on beades to our Lady, Legendes of Saintes, and such other baggage, that is to saue, as much as lyeth in him, hee hath put out the light, to the ende that his illusions might be the more of force amiddell the darkenesse. And we haue seene many burned, onely and simply for hauing read it. Whereouer, where as the lawe was giuen to conuince a man of sinne, and the Gospell to reache him the remedie in Christe, the Popes doctors haue taught, that a man, as hee is of his owne nature, can loue God about all thinges: that it is possible for him to fulfill the lawe: and that at the first Adam was saued by keeping the naturall lawe, afterwarde by fulfilling the lawe of Moyses, and now Christians by keeping the Gospell. If it be so, what shall become of that Saint Paul saith, That the lawe engendrech sinne: that it is come vpon vs by to multiplie transgressions? &c. Also what preeminence shall the Gospell haue aboue the lawe? Christ aboue the Lawdoctors? And why hath his coming changed the lawe lack grace? Nowe to turne awaye the people from their Physician, there is no shorter and readier meane, then to perswade them that they are whole, or if they

Galat. 3. 19.
Rom. 3. 20.
& 5. 20, & 7.
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felt in any sort their disease, that they might cure them selues without any Physitian. From hence these goodly pharisaicall propositions are sprung: that euery acte of charitie, absolutely deserveth euerlasting life: that a man may worke his owne saluation in this worlde: and these gay distinctions, de congruo, & de condigno, of congruence, and condignitie, which altogether destroye the comming of the Messiah. And they haue gone so farre, that the more deuout sort bought the merites of Friars, and Monkes, which they called workes of supererogatio, that is to say, that which the mōkes had more then they needed to merite Paradise withall: so that a mā might not only be saued of him selfe, but he might buy his saluation by the workes of another.

And yet notwithstanding all this, sinne is in such sort engrauen in mā, that it is felt in those y are most blockish, & therefore y most part did yet seeke the Physitian, & could not yet content them selues with y help. But behold another craft of Antichrist, to abolish y cōming of the Messiah: whereas they should onely be directed to Christ the onely Physitian for sinners, he directeth them to men, & by litle & litle (so wel he acquiteth himselfe) they

Fr. Asotus in
Catholic.
fidei asser-
tione.

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they are altogether directed to him selfe. Iesus Christ sayeth vnto all, Call vpon mee, He stretcheth out his armes to euery one, he preuenteth vs with his mercie, he draweth vs to him selfe, as it were by strong hande. In steade of shewing vs him, the Pope hath sent vs to y^e virgine Marie & to the Saints, and to their merites, although it is certaine that all they together, in all their life, could deserue nothing but death, nor hope for any thing after their death but hell fire, without the death of Iesus Christ our Lord. To this ende, so shamelesse they were in this kingdom of darkenesse, that they corrupted the first promise which God made to our Fathers concerning Christe to come, that hee should bruse the head of the Serpent, transferring it to the virgine Marie. Also they attributed and applied to her all that which is spoken of the Father and the Sonne in Dauids Psalter: In te Domina speraui. Miserere mei Domina. Dixit dominus dominæ meæ, Sede mater mea a dextris meis &c. In thee haue I trusted O Lady. Haue mercie vpon me, O Ladie. The Lorde hath saide to my Lady, Sitte, my mother, at my right hand, &c. In such sort, that these blasphemies, which they called, Our Ladies houres,

Gen. 3.

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houres, were the chiefe deuotion of those that were most deuout. Nowe, seeing the virgine Marie was put in Christ his place, I aske what remained for him? And if because she brought him forth, shee accomplished the saluation of those that call vpon her, why then, what neede was there that hee shoulde deliuer him selfe to death for vs? From the selfe same roote sprong the foureteene Saintes, that wee must call vpon in the time of our necessitie, the patrones of eche profession, the Physitions for euery disease, that wee must worshippe by vowes, Pilgrimages and Offeringes, and their Images with censinges, payntinges, and all kyndes of worshippinges, so that the Church of Rome had goddes, not as Iere. 2. 18. the Jewelthe Church had, according to the number of their Cities, but almost according to the number of their Citizens. So that the saluation of the worlde was parted amongst so manye persons, that the worlde passed no more for the onely saluation (I saye) of him, who by his death had purchased lyfe for vs, to wytte, of Iesus Christe our Lorde. To helpe sinnes which are the diseases of the soule, we had the merites of Saynts both quicke

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quicke and dead, whereof a part (as Saint Augustine saith) is in hell, or at least was in daunger to be there. For remedy against daungers of the body, as sickennes, losses, fyre, shipwackes, stripes, woundes, prisons, we had Saintes to looke to euery of these, as had the Paynims: one onely thing remayned to our Saviour, That in the conclusion of prayer, hee was by custome named without any thinking vpon him, as it were in the stile of a notarie. What shall wee saye more of the abominable impietie, that the popedome had brought in amongst Christians: We founde out for vs a Saint Frauncis, as it were a newe Christe, of whome men haue taught these opinions, both by preaching and imprinted bookes sette forth by their priuiledge: That hee could saue all men that shall liue after him to the ende of the worlde, through his merites, from euerlasting death: That hee that shall take the habite or apparell of Saint Frauncis, hath the same vertue as to bee clothed with Christ through Baptisme: That to dye, or to bee buried in his habite, deliuereth from the paynes of purgatorie. To bee short, comparing Iesus Christe with him, they make him farre inferior

Flosculi be-
ati Frãcis.
Conformi-
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Francisci.
Thom. lib. 4.
distinc. 4.
articul. 3.

Barnardinus
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Flosculi be-
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feriour in all thinges. And to the ende wo-
men should not haue lesse prauledge then
men, they haue taught that the virgine Ma-
rie, by the merite of her virginitie, might
saue all women that should put their trust in
her, and that Saint Claire came at the same
time that Saint Francis did, to saue all
those that should call vpon her, to the ende
of the world. And what would haue bene
the ende of these blasphemies, if men had
not resisted them? Doe wee thinke there
would haue bene any mention of Chastite
in our dayes? I doe not tell you any fables.
The bookes that haue bene made within
these foure hundred or five hundred yeeres,
are full of such like doctrine, which hitherto
they durst not disallowe. These were the rea-
dings of the schooles, and of the most no-
table chapters, when Luther began to re-
ueyle Antichrist. And yet further, behold the
forme of the absolution which their peniten-
tiaries gaue: The passion of Christ, and
the merites of the blessed virgine Marie, of
Saint Peter, of Saint Paul, and of other hee
Saintes, and three Saintes of paradise: bee-
ing alwaies in remission of thy finnes: where-
by the French King Francis was incomparably
loving Saint Francis with Iesus Christ.

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See then howe the Popes, contrary to the worde of God, and vniforme doctrine of all the auncient fathers, haue taught the people the remission of their finnes in Iesus Christ alone, and him crucified: who notwithstanding is so sufficient for our saluation, that S. Paul sayd, he neither knewe, nor would knowe any other thing.

But as the Pope and his supporters haue turned away the people from Christ, to the virgine Marie, & from the virgine Marie, to the Apostles, and from the Apostles, to olde Saintes, and from the old Sayntes to newe, whome they haue canonized according to their fantasie, & after to their Temples, Chappels, Sepulchres, Shrines, Reliques and Images: Finally, they haue gone so farre astraye, that by litle and litle, hee drew all to him selfe, and by procelle of time, wholly put himselfe in the place of Iesus Christ our Lord. The blood of Iesus Christ, shed upon the tree of the Crosse, is the satisfaction for the finnes of al those that beleue in him. This is the onely marke of all the olde and newe Testament. But the Pope, the contemner of all religion, haue the worlde in hande, that hee was the treasurer of this great ransome payde
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for our sinnes : And that to bee partaker thereof, wee must come vnto him : And hee will distribute this benefite to whome hee thinketh good : And thereupon euery man began to buye saluation of him, which the quely blood of Iesus Christ had purchased for vs, and no other thing could purchase it. If thou hadst committed all the faultes in the worlde ; thou mightest haue had recourse to the Popes pardons and indulgences. All offences, euen to murders, incestes, Sodomitries, were taxed, & set at a certaine stime of money ; and paying that, the Pope woulde giue you full remission thereof. This merchandise was set to sale and let out to fatme to him that woulde giue most, and the booke of taxes doeth confirme it, which was imprinted by their owne consent, before the light of the Gospell was kindled agayne in these last ages. These indulgences they solde first to certaine persons, and after to families, and afterwardes to towne : And after, they were solde to common wealths and whole kingdomes, without exception of any persons, yea, for y terme of 40000. yeeres of true pardon. The doctrine of Christ was: He that shall belceue in mee, shall haue remission of

S. ii, sinnes.

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Bulla Cle-
mentis 3.
quæ extat
Vinnz.

Tekelius in-
dulgentia-
rius in libel-
lo.

Ganes. **That of the Popes:** Wee. that shall
giue me money; there shall bee no hell for
him. If he had any enemy, hee sent him to
hell bounde hande and foote; yea, whole
kingdomes and nations. If you desired pa-
radise, hee commanded the Angels to carry
you thither; and all your parentes & friends
as appeareth by the Bull of Clement the
fift, for the knightes of the order of Saint
John at Hierusalem. If any feared purga-
torie, hauing committed all the mischiefes
in the worlde, yea hauing lien with the vir-
gine Marie, as the preachers of the pardons
in Germanie did saye; as soone as one had
cast siluer into the bales, their soules were
by & by set at libertie therefrom. Woe they
came so farre, and the bookes of the Popes
doctors doe seale it; that it was disputed in
the schooles, that the Pope had power utter-
ly to abolishe, and to quench the fire of pur-
gatorie: yea more; that the Pope was more
mercifull then Iesus Christe, seeing, wee
reade not in the Scripture, that hee deliue-
red any person from the paynes of purga-
torie, whereas the Pope through his mer-
cie, deliuereth euery daye an infinite num-
ber out of it. They that yet cleaue unto him,
if they reade this, they will wonder and
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hardly be brought to believe this; because
 that after Antichrist was opened to the
 world; hee hath endeavored to hyde his
 honours. But the learned haue read and may
 reade y and those that are aged haue seene;
 and the bookes are yet steant and in use;
 where every one may see it. Yea; but some
 will say; In y^e midst of Poperie men haue
 alwayes beleened the true God; and they
 haue alwayes taught that Iesus Christe is
 God; the eternall sonne of God; and the do-
 ctine of the Trinitie was alwayes amongst
 them entier and sounde. It. I say you
 what auayleth it a sinner to knowe that there
 is one God; a righteous iudge; but alwayes
 to feele a hell? And what shall trouble him
 that knoweth that Christ the sonne of God;
 came into the world to committe it of sinne;
 y^e lesse he knowe likewise; that though his
 death hee hath deliuered all those that be-
 lieue in him from everlasting death; and
 that hee hath overcome the Deuill and abo-
 lished hell for him? The onely ende of the
 coming of Christe; was the office of the
 mediocrorship betwixt Gods righteousnesse
 and mens sinnes. And hee that taketh to
 him selfe; or transferreth to any other; the
 office of this mediation; hee aboliseth the

Eras. in epist.
 ad Timor.
 cap. i.

comming of Christe. Nowe I demaunde
 who this is; but hee that is crowned with
 the triple crowne, worshipped of kings and
 Princes, that openeth heauen, and shutteth
 hell, that kyndleth, and quengeth purga-
 torie as hee thinkes good: But let vs goe
 further. Iesus Christ hath left vnto vs two
 Sacramentes; for the badges and markes
 of his. The Pope woulde needes haue his
 Sacraments and markes apart and by him
 selfe, and in greater number. And to the end
 y his might be more esteemed then Christe,
 hee hath prophane'd them with all kinde of
 prophaneations. He hath baptiz'd as an en-
 trance into the covenant of God. Hee hath
 applyed it to Welles in mockerie; and hath
 enuoyell'd it with infinite superstitions.
 But which is more; to aduance him selfe
 aboue Christ, he hath taught by his doctors,
 that the same grace which descendeth vpon
 him that is baptiz'd; descendeth also vpon
 him which taketh a monkes habite. That
 this habite giues him full remission both
 from the trespass and punishment of all his
 former sinnes, which is more then that of
 originall sinne; and that so often, as
 there cometh vnto him, but an instinct
 or purpose alwayes to continue in this ha-
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Thomas lib.
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 Artic. 3.
 Barnard, in
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bite; it is to him as a newe baptisme. Concerning the Supper, which is the communion of the body and bloud of Christ, he hath taken the one halfe from the people, contrarie to the expresse institution of Christ, and the continuall vsage of the Church, for the space of a thousand yeeres: He hath taught that he may chaunge & abolishe the Sacraments of Christ, & institute new, and he hath turned y^e Supper of our Lord into such abominable idolatrie, as amongst the Paimins and Heathen was neuer seene the like. After new mediatours, a new Christ, new Sacraments, what remained there further, but a new Gospel: Nowe about the yeere 1192. they made a newe Gospell, vnder the name of a Carmelite named Cyrillus, by y^e which they taught, That God the father gouerned in the time of the lawe, & the Sonne in the time of grace: but nowe by the coming of y^e foure orders of medicats or begging friers, the holy Ghost began to raigue, and should reigne til the end of the world, and that they only which beleued this new Gospel, should be saued. And had not the Lord by his infinite mercie, stirred by the Waldenses & certaine other good people to resist this mōster, no doubt there had not bene any more men-

Euang. Cy-
ril. Anno.
1192.

tion of Christ in the worlde. I omit a thousand other false doctrines, which men may reade else where, onely contenting my selfe, to haue shewed that the Pope hath turned Christians away from Christ, as much as he could for his life, & abolished y^e fruites of his comming, which is the proper & peculiar office of Antichrist. Now if so be it; y^e Christian church be not otherwise ioyned with Christ, then by his office of mediation; as the body is to the head by the necke, what could Antichrist do more, then to take the church by the throte for to strangle it? Concerning the Jewes & the Turkes, wherof y^e one sort for hauing bene so long without Prophets and the other for y^e ridiculous & foolish doctrine of their Alcoran, might haue bene conuerted to the true Christ: they haue seene such impietie in Popes, and in their courtiers: such contempt in religion among them of their owne coare, and such outrageous Idolatrie amongst Christians; that both the one and the other, among whome nothing is more expressly forbidden then Idolatrie, haue ban thereby Christian religion in great detestation, and one sort of the bestiall in Turpayne, & the other perswade themselves; y^e all religion is nothing else but an instrument

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ment of policie. I aske then for conclusion,
for what worse we shoulde looke from Anti-
christ, then to make Christ vnprofitable to
Christians, and abominable to Jewes and
Painims: shal we waite till he preach Athe-
isme, and godlesnes in Temples: But they
which see but the sunne & moone, & the ordet
of all things, wil spit in his face. What thē
till he preath the gods of the Romanes: And
what difference shall we make betweene the
worship of Castor & Pollux, & that of Saint
Katherin & of S. Nicholas, seeing that both
the one and the other, maketh vs quite to for-
get our saluation: And besides who woulde
haue suffered him to preach such things in the
Temple of Christ: of which it was meete
that he shoulde take possession: it followeth
therefore that the Pope, and none other is
Antichrist, who vnder the name of Christ,
both spoyled Christ of his place.

Now adde vnto his doctrine, which is the
essentiaill marke, the circumstances of pera-
sons, Simonjakes, Magicians, Atheists,
whoremasters and Sodomiters: of the place
where Antichrist shoulde be, to wit, in the ci-
tie with seuen hilles, described in the Apoca-
lypse, of the times of sixe hundredeth sixtie sixe,
which falleth out iustly to the time that the
Pope

August. de
ciuitate Dei.
lib. 18. cap. 3.
Hieron. ad
Marcellam
in præfat. lib.
de sancto spi-
ritu. Card.
Cusan, lib. 2.
cap. vltimo.

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Pope made himself to be acknowledged for vniuersal Bishop, exempt from the subiection of any other, and there can remayne no more doubt, that this should not be he.

Now if any man would yet demand testimonies of y^e anciēt fathers frō time to time, first we haue this, that all the doctrine of the olde Church, is expressely contrary to the doctrine of the Popes, which wee haue before mentioned, they not being able any manner of way, to staue or settle themselves thereon. And concerning the markes, althoughe they spoke of them a farre off, yet they drawe so nye thereto, that those which they deliuer vnto vs, to know him by, cannot be vnderstood of any other then of him alone.

Irenæus
lib. 5.

Apoca. 13.

Saint Irenæe, who is a most auncient doctor of the Church, the scholler of Polycarpe, and Polycarpe of Saint Iohn, who wrote the Apocalypse, disputing of Antichrist, hath not ayimed at any place, but at the citie of Rome, and at the Romish Church. For namely (he sayth) that the Latine Church should be his seate, and that he prooueth after the opinion of his predecessours by the number of 666, mentioned in the Apocalypse, which was found in these wordes (*ΛΑΤΙΝΟΙ*) & *ΙΤΑΛΙΚΗ ΕΚΚΛΗΣΙΑ*) that is to saye, Latine, and the Latine

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time Church. I alledge not this to playe the Cabalist vpon letters, but to shewe that then they saue, that this monster must be borne at Rome, which we see at this daye through the speciall grace of God, to decaye and rotter.

Saint Chrysostome vpon the Epistle to the Thessalonians: Towardes the declining or decaying (sayth he) of the Romane Empire, Antichrist shall come, and not without cause. For as long as this Empire shall be so renoumed, none will easily be subiect vnto him. But this being destroyed, he shall inuade the power of the Empire being voyde, and shall take it to himselfe, insomuch as he wil take vpon him the empire both of God and men: For as all kingdoms which were before the Romane Empire, were destroyed: euen so shall the kingdom of the Romanes be destroyed by Antichrist, & he by Christ, and after that he shall haue no more power. The same tra-

theth, that he shal come vnder the visard of holinesse, & of miracles, of superstitions & counterfeite godlinesse. Now I report me to all that haue read histories, if the Pope haue not growen & come to it, by the ruine of the Romane Empire, & if it were by any other way, then fayned religion: Saint Hylarie:

Take

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Chrysost. in
epist. ad
The. hom. 2.

Homil. 49. in
Mat. cap. 24.

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Hilarius ad
Auxentium.Hieron. in
p. refat. lib.
de sancto
spiritu.Cusan Card.
lib. 2. de con-
cord. Catho-
lica, cap. vi.
August. lib.
18. de Ciui-
tate dei, cap.
2. & lib. 20.
cap. 19.

Take heede (sayth he) of Antichrist. It is a villenie, that you be so mad and dote vpon the walles. You abuse your selues in reuerencing goodly buyldings, for the Church of God: For that is the place where Antichrist shal haue his seate. It must not therefore be, that we searche for him, as some suppose, amongst the Barbarous; but in the most cleare and manifest place of the visible Church. Saint Hierome the Minister writing vnto Marcella: This Babylon (saith he) and this whore clothed with purple, which is paynted forth vnto vs in the Apocalypse, can signifie no other thing vnto vs, but Rome: and he repeateth the same in the life of Saint Marke: and Cusan the Cardinall addeth, That Bede & all the ancient interpreters haue so expounded it. S. Augustine: Babylon is the first Rome, & Rome the second Babylon: Also, expounding that place of S. Paul in the second to the Thessalonians: Antichrist shal come towards the ending of the Romane Empire, & he shal not be a prince of one man alone, but a multitude of men are belonging vnto him, who together with him shal be called Antichrist, and he shall sitte in the Temple of God, as though he & his were the Church of God it selfe.

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it selfe. And in another place: He shal renew
 Idolatrie, he shal scatter the doctrine of the
 Gospell; & to this ende he shal keepe Ma-
 gicians, Coniurers, and enchaunters, &c.
 Now every one knoweth the false miracles,
 wherewith he hath abused the people, to leade
 them away from Christ. And he that wil see
 how many of the Popes came to their pope-
 dome by magicke and sorcerie, that is to say,
 how they were created by the deuill, and no
 more successors of Peter, but of Simon the
 Magician: Let them reade that which their
 owne story writers haue written thereof: as
 Cardinal Benno, Peter the *Donke, Vola-
 teran, Sabellicus and Platina, which I wil-
 lingly omitte, lest I make the readers make
 for horror of such wickednesse. S. Gregorie
 Bishop of Rome, as he was more neere but
 it then others, so hath he spokē thereof more
 clearly then those that went before him. Lest
 it not seeme a light thing (sayeth he) vnto
 thee, that Antichrist shal adouche himselfe
 to be God. For I say confidently & boldly
 vnto you, that whosoever shal cal himselfe
 yniuersal Bishop or Minister, and will be so
 called, he is the very forerūner of antichrist.
 In other places he saith, That he is Lucifer,
 which aduanceth himselfe aboue Angels,
 and

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 Idem lib. de
 Antichristo.

In vitis Gre-
 gorii 7. Io. 4.
 nis. 9. & Syl-
 uest. 2. & c.
 * Premon-
 stratensis.

Gregor. lib.
 16. epist. 30.
 ad Mauritiū
 Imperatorē

Item Epist.
 78. lib. 4. &
 Epist. 83. & c.

and will set himselfe at the right hande of God: That this is to bring to ruine the whole Church; &c. Nowe he spake this the more frankly, because it was at that time the Bishop of Constantinople, who attributed vnto himselfe this title. But beholde, a litle after his death, his watchworde and speache was accomplished in the person of Pope Boniface the third, his successor, who, to accomplish that, which the Spirit of God had foretold vs by his Apostles, did so much preuaile by his practises and deuises, that he obtayneth that title of Phocas the Emperour, the murtherer of Mauritiuſ and his childre, & the Popes folowing, haue buylded thereupon alwayes after. Against this open Apostasie, then all the churches of Greece, Dace, Illyricum, &c. did oppose themselues, euen to the accusing of Pope Symmachus before Theodoricus the king of y^e Gothes, for that he baunted himselfe not to be subiect to the reprehension of any. Spaine and Englande also were a long time without receyuing the legates of Rome. One Claudius Bishop of Thurine, in the time of Charles the great, wrote very learnedly against the Popes supremacie, and against his doctrine: yea, about the reygne of Hugh Capet, there was a

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Council helde at Rheims, which denyed vnto him all obedience, and pronounced him to be Antichrist. But finally, as it was bred of the superfluous and euill humours of the Church, so it was skilfull to nourish it selfe of the factions, enmities and diuisions of Christendome, that some in despite of other, haue suffered him to cline vp aboue all.

Nowe if we shall reade that which Saint Bernard wrote of the state of the Church in his time, about the yere of our Lorde 1140. aswell in his Epistles, as in his bookes of considerations to Pope Eugenius, they are nothing but lamentations of the ruine of the Church, like to those of Ieremie, of the Church vnder the captiuitie of Babylon, of thūdriings against the tyrannie of Antichrist, who shewed himselfe in his time. He sayeth, that the Popes Courte is a parke of deuils: that they vsurpe an vnlawfull and an intolerable authoritic: That there was not any more shewe of Peters succession: That the Bishoppes of his time, were marchants enriched with the riches of the whore: That in steade of keeping the spouse of Christ, they made portsale of her, and prostituted and layde her open to all the lechers.

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Concilium
Rhemense
sub Capeto.

Bernard in
Cantic. Cantic.
Cantic. serm. 33.
& 77.
In all his Epistles to
Henry the
Bishop of
Sens.

of

Item super
Psal. 91. 11.
Col. 2. 8.

of the world, to comit fornication with her.
And a litle after, hauing sayde vpon the 91.
Psalme, That Antichrist shal haue his seate
in the South parte, he addeth: What differeth
then the estate of our Church, from that
same pestilent estate which walketh in
darkenes? what differeth it more from the
seate of Antichrist? Therefore this (saith he)
is in very deede the state of Antichrist. He
made thre expresse Satyres against y^e Pope
& court of Rome: and he that would asledge
all that is written to that ende, he must here
put in his whole booke. Now after the ma-
nifest Apostacie & falling away of the pope-
dome, the church of Rome hath not brought
forth so excellent a man as he was.

Francis. Pe-
trarcha in e-
pist. Epist. 5.
14. 17. 18. 19.
&c.

Francis Petrarche the Archdeacon of
Parma, and a Chanton of Padua, liued a-
bout the yeere 1350. whome wee may call,
in all kinde of good learning, The light of
his age. But I will not saye howe he decife-
reth out the court of Rome in his Sonets;
vnder y^e name of Babylon, calling it whore,
the schoole of errour, and the Temple of
heresie: for some will saye, that much is
permitted to Poetrie: but I beseeche the
readers to reade his Latine Epistles, which
are full of grauitie, zeale and doctrine. He
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saith there in plaine termes: That in the
 Pope and his shauelinge; there is neither
 faith, goodlines nor truth: That the Popes
 chaire, is the chaire of lying: That this is a
 falling away of a people, which vnder the
 banner of Christ, rebell against Christ, and
 fight for Satan: That they esteeme the Gol-
 spell but for fables, and the promises of the
 life to come, for dreames: Hee compareth
 the Pope to Iudas, who betrayed Iesus
 Christ with a kisse: and his cleargie to the
 Iowes, which said vnto him, Ave Rex Iu-
 daeorum, All haile king of the Iewes: his
 priuies to the Pharises, who in mockerie
 clothed him with purple: And afterwarde
 crucified him in the iubur of Caluery: And
 after this saith: Denie it now if thou canst,
 that thou art like which the holy Euangelist
 Iohn saw in the spirite, beel downe vpon the
 great waters: Thou art, & none other, that
 Babylon, the mother of the whoredomes
 of the earth: Thou art drunken with the
 blood of the martyrs of Iesus: Thou art she
 which hast made all the kinges of the earth
 drunken with the cuppe of thy poyson: If
 thou deny it, shew vs some other, to whom
 these things may better agree: If thou canst
 not, then waite for that to fall vpon thine
 head.

T. i.

owne

owne head, which is in the Euangelist ad-
dressed after: She is fallen, Babylon the
great, and is made an habitation of devils;
822. But what do I say, Waite for it? Yea,
thou hast it already. For how much better
is the sonne of perdition, then the deuill?
Thou art in very deede a kingdome of de-
uils, which reign in the midst of thee in
mans shape. And in another place, Let it not
(my friend) euer grieve thee, to remisse fro
the seprinces of darknesse. And in deede,
what wouldest thou see in the Court of
Rome? Christ in exile? Antichrist reigning
in his stead? Belzebub the iudge? Who let
loose? The Lambes in the flocke? Oh
good God, who shall deliuer the worlde
from this oppression? Who shall gather to-
gether the sheepe? Who shall reprove and
condemne the wicked pastors? shal there be
not he a limitation and end of this intoler-
able mischiefe? I remember when there was such
that durst crie so loude, we may be sure, that
there were many stone that lamented in their
hearts. To be short, the most notable perso-
nages and wises that the worlde brought
forth, in the most ignorant ages, and in the
greatest thicknes of darknes, they perceiued
this, some more clearly, & others as it were
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though a cloude, inlesse it were some such
as ambition & glory of y^e world had blinded:
Insomuch y^e when abomination was come
to his ful top, God raised up Iohn Hus, Hie-
rome of Prage, Wickliffe, Luther, and others
which haue so loudly published & proclaimed
it, that al the world dooth vnderstand it. And
what wil we more? With leaue of those good
Fathers of y^e Council not long agoe holden
at Trent, we may make this Syllogisme:

Whosoever wilbe called the vniuersall
bishop, he is the forerunner of Antichrist, the
father of the sonne of pride, and a very Luci-
fer, saith S. Gregory the Pope, and princi-
pall Doctor of the Church of Rome:

But Boniface the thirde his successour,
tooke this title, they which folowed him,
haue continued it, & haue encreased it more &
more. And the Councill of Trent excommu-
nicateth all those, that will not acknowledge
him for vniuersall bishop: Ergo the Pope
is Antichrist, and all they are holden for ex-
communicate by the Council of Trent, that
doe not acknowledge him for Antichrist.

Yea, but the clergie of Rome will say, If
the Pope were the Antichrist, whereof the
Church was before threatened, wee which
are the Church, shoulde haue knowne him.

Yea, but

T. II.

Contrariwise,

Contrariwise, I say vnto you, þif you had knowen him for Antichrist, he had not bene Antichrist. This is that which the Pharisees said when Christ came: If this were Christ, who should know him better then we? Wee haue the Church, wee haue the Scriptures: we are the interpreters thereof: Who are the eyes of the people: It cannot escape vs, that we shoulde not know it. And yet in meane time the Councell of Hierusalem condemned and crucified the Messiah for a deceiver: and the great Rabbies and Masters with an infinite number of the people, a little while after, followed that same miserable Barco-ba to ruine and destruction, and acknowledged him for the true Messiah, to þe ends (saith our Saviour) that the word of Isai the Prophet might be fulfilled: Who hath beleueed our word? and to whom hath thine arme bene manifested? They haue eyes but they see not. They haue eares but they vnderstand not. The Lord hath blinded their eyes, and hardened their heart &c. And now I say vnto you, that the selfe same is come vpon you, vpon you (I say) who boast of the name of the Church, in the knowledge of Antichrist. For he is come with all the signes and wonders, that þe spirit of God hath fore-
shewen

Isai. 53. 10.

Isai. 6. 9.

Iohn. 12. 40.

shewed vnto vs, in y same place, at the same
time, by the same way, and in the same fashi-
on. There is nothing that hath not agree
vnto him, neither that can agree to any o-
ther, but to him. Notwithstanding y church,
that is to say, the Romane clergie, hath recei-
ued him for her bridegrome. The Council
of Trent haue declared him to bee God in
earth, excommunicating all those that will
not cleaue vnto him: and the princes of the
earth haue lent him their armes to perse-
cute, and to murder those who would make
him knowne to the worlde. And wherefore?
Because this word of God must be fulfilled,
which he hath spoken by the mouth of his A-
postles: He shall sit in the Temple of God,
boasting himselfe as if hee were God. Hee
shall make drunke all the kings of the earth.
He shall abuse and deceiue all the world, be-
cause that, forasmuch as they haue not lo-
ued the trueth, God hath sent them a strong
illusion, to the ende they may belecue lies.
And euen like as the Council of Hierusalem
condemned Christ, so the Council of Trent
haue approued Antichrist. The clergie cru-
cified saluation it selfe: and the clergie hath
adored their perdition. The great doctors of
the law were therein blinde: because Christ

2. Thes. 2.
Apoca. 14.
& 18.

shewed them a spirituall kingdome, in stead of the Temporall that they waited for: And the prelates of the Romish Church haue taken pleasure to shut their eyes, because Antichrist hath brought them a temporall kingdome, whereto they aspired and laid claime. But notwithstanding death, the crosse, and the conspiracies of all the world, the spirituall kingdome of Christ was victorious ouer al the kingdomes of the earth. And notwithstanding the temporall kingdome of Antichrist, and all his adorations, and conspiracies of all the kings & princes of this world, which labour to upholde him, it must be that hee be destroyed by the breath of Christ his mouth, and that he fall, and bitterly perishe.

They demaund hereupon, What then became of our fathers; since so long time that this tyrannie of Antichrist is in the Church: Of the great Rabbies and masters who aske this question, I aske of them what they haue done with them: of them (I say) who had their soules in keeping, and of whom they had taken charge, and by whom they knewe well howe to heape by great riches, and to bulde them gaye houses: I aske also againe of them, what became of the poore people of al the East Churches, who were far greater then

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then the Latines, whom the Pope by his excommunications sent to hell by whole millions, for the space of these six or seven hundred yeeres: To be short, I may sende them to that which our Saviour saith, that when the Sonne of man shall come to destroy Antichrist by the Spirit of his mouth, it shall be as the dayes of Noah, or of Lot in Sodom, that there shall be no more, neither faith nor loue in þ world. But to þ poore people who haue bene deceiued by Antichrist & his mainteyners, I answer after another sorte.

First, that this false doctrine of Antichrist, came not in all at once, but encreased by litle and litle, till it grew to his full measure and heape, so that it was not so deadly in the beginning, as towarde the ende thereof when it came to his strength. But when it was most strong, and in the greatest ruffe, God alwaies reserued many in al countries, which mourned under his tyrannie, yea and some also that cryed out as loude as they coulde, by their writings, as wee haue already shewed. And in deede xxv. yeeres agoe, one woulde haue saide that there was not so much, as one to be had in freindes which knewe Antichrist, and his doctrine. And yet notwithstanding, at the first libertie

C. iiii,

which

which was granted y^e townes were founde
 very full of them; and as in the beginning
 Secondly, as our aduersaries make a dif-
 ference betwene the Church and the peo-
 ple; attaching the name of the Church only
 to the y^elates; which should be common to
 all Christians: so we likewise doe well put
 a difference, betwene the people cleauing to
 the Church of Rome; and the faction of An-
 tichrist; betwene them who liue vnder the
 popedom; and the holders and mainte-
 ners of the Pope: betwene the enchanters;
 and those that are enchanted: betwene the
 pharises, whom Christ calleth generation
 of vipers, & that poore sicke woman, whom
 he calleth y^e very daughter of Abraham. We
 finde also among y^e poore people; which was
 so long tyme deceived vnder the darknesse of
 Antichrist, there was a part of the body of the
 visible Church. But that the Pope and his
 mainteyners are the botch of the plague in
 it, which styeth and choketh it as much as it
 can. We say that this was the Church of
 Christ, but that Antichrist held it by y^e throte,
 to the end that y^e saluation & life which flow-
 eth from Christ, might not be powred vpon
 it. That it was a flocke of Christ, but gouer-
 ned partly by hirelings, & partly by wolves.

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So then in the people we consider the members of the vniuersall Church: but in the scabbes and infections which do couer them, we marke the poyson of the papacie: and in their sores and pockes, the whoredomes that the Church of Rome hath committed with Antichrist. To be short, we say that the people were of the Christian common weale: but the Pope with his faction, a proude seditious Catiline, to destroy & to set it on fire, whom Cicero very wel calleth a plague and not a member of the common weale. And in deede, as of euill dyet, and superfluitie there is engendred in mans body an impostume, (which yet notwithstanding is not the body, nor any part of the body, but a disease, and very oftentimes the death of the body) euen so, saith Salust, that of the superfluitie of y^e common weale, Catiline was bred: euen so wee say that of the delightes, superfluities, & idleness of y^e Church of Rome, Antichrist is bred in it, who yet is neither the Church nor any part of the Church, but is the disease and pestilence it selfe of the Church, which had so infected and festered y^e whole body, that there appeared no more healch nor soundnes therein; and had bene altogether the death of the body; had not God of his singular mercie opened

opened the same vnto vs.

Thirdly, we say that this empoysoner with his complices, hath cast into the fountaine of life, that is to say, into the doctrine of saluation in Iesus Christ, all the poison he coulde deuise, and that he hath infected with his venime, the most daintie meates which God had giuen for the nourishment of his people. But that God hath giuen grace to some to abstaine from it, to some in time to vomite it vp againe, to others to disleuer it from the meate, and to certaine to ouercome it by the soundnesse of their complexion: in so much that many haue dayly escaped it, notwithstanding his accursed intencion & purpose. For example, we knowe that the most part of the people haue beene ignorant of those mischeuous doctrines, which the schoolemen haue left by writing, that is to say, of the principall blasphemies of the papacie. Also, that the more part doe neuer beleue, that they coulde merite euertlasting life by their owne workes, whatsoeuer men preached vnto them thereof. Again, albeit y^e through custome & ignorance they went to Saintes and Images, and frequented Masses and Pilgrimages: yet notwithstanding, in their conflicts of death, they alwayes principally

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clime to the Crosse of Iesus Christ, & all the
 Franciscans preaching in their eares, the
 habite and woundes of Saint Frauncis,
 could not pull it away from them. We haue
 an example in Saint Bernard himselfe, and
 we haue seene many more in our time. S.
 Bernard in certaine places sauoureth of the
 contagion of his time, as it was hard hee
 should doe otherwise. But see his refuge
 when he was tempted of the deuil, in his last
 dayes. I confesse (saith hee) that I am not
 worthy of it. I know that I cannot by mine
 owne works obtaine the kingdome of hea-
 nen. But my Lorde hath obtained it by a
 double right, by inheritance from the Fa-
 ther, and by the merite of his passion. Now
 he is contented with the one, & giueth mee
 the other. And when I attribute it to my
 selfe, by the gift which he hath made vnto
 me thereof, I cannot be confounded. And
 in another place: My merite is the mercy of
 the Lorde. And I am not poore in merits,
 because hee is riche in his mercies. I haue
 greatly sinned, but I will comfort my selfe
 in the stripes of my Lord. Euen so likewise
 we assure our selues in the mercie of God,
 that a great number helpe the foundation
 in

Invita Ber-
 nard. lib. 1.
 cap. 12. & li-
 bro. 5. cap. 2.
 in epist. qua
 scripserat
 ante mortē
 ad Arnold.
 Idem serm.
 61. in Can-
 tica.

300
1. Cor. 3.

Cypr. lib. 2.
epist. 3.

in Iesus Christ, whereof the Apostle speaketh, albeit Antichrist shooke it, & as it were, endeuoured to ouerturne it in them, all that he might.

Finally, we say with S. Cyprian, That if my predecessors, eyther by ignorance or by simplicitie, (holding notwithstanding the foundation) haue not kept and holden that which our Lord hathe taught them by his example & authoritie: (as it is most certaine: they did not) that the mercie of our Lord might pardon them. But as this good Doctor addeth: That wee can not hope for the like, being admonished at this day, and instructed by him. But this matter shall be for the Chapter following.

That euery one is bounde to separate himselfe from the Communion of Antichrist, and that the Romanists are Schismatiques, and not they which separate themselues from them.

CHAP. X.

The matters being as wee haue before proued, there shall be no great neede nowe that we render a reason for that we haue withdrawn our selues from the

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the communion of the Pope, and from those
 false teachers, which he hath foisted into the
 Church. For seeing that he is Antichrist, of
 whom the Church is warned and threatened,
 and his synagogue is that same Babylon of
 idolatry; out of which we haue an expresse
 commandement to come, if wee will not be
 partakers of her sinnes & plagues, & drinke
 of the cup of the wrath of God; which is pre-
 pared for her: wee should be iustly charged
 with a very vile and abominable fault, if we
 should do otherwise. And in deede, if it were
 lawfull for the true citizens of Rome, the
 towne being vnder þe power of the Gaules,
 to retire themselves into the litle towne of
 Velesvnto Camillus, and if all the ancients
 were of opinion that þe common weale was
 there as Veles; albeit the walls were still a-
 bout. Whether by a strong reason we ought
 to retire from the Temple which Antichrist
 hath polluted, and profaned with so many
 pollutions; not being able at the first to drive
 him away: so that hauing gathered to-
 gether the true seruantes and champions of
 Iesus Christ from vnder his clauke, so that
 by the grace of God he strong might; to
 drive him from thence; and there to place a-
 gaine the true seruice of God. And if he be to
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Fugite idola
1. John. 5.Apoc. 14.
9. & 18. 3.

be holden for a traitor; and to be accounted
guilty of the treason; that followeth the ar-
mie and ensigne of a Liegerent or generall
Lieutenant, which is revoked fro his prince;
much more should we be traitors against the
honour of our God; and to him who hath
bought us to save us by his owne blood; if
wee should fight against him under Anti-
christ, who hath invaded his place: we should
any maner of way take his part, especially
seeing that it is a false title, & they are false
ensignes that he usurpeth of generall lieute-
nanship; hee being nothing more in Chri-
stendome, then the least Bishops. But not-
withstanding, to satisfie all the doubtes that
may arise about this matter, I am content
to handle it more largely.

When it pleased God to give us grace to
know the false commission of the Pope; by
virtue wherof he made himselfe head of the
Church; and that by examination as well of
his doctrine; as of those marks which hee
ought to have, we found evidently, that this
is the Antichrist; and none other: they, who
were called to preach the truth, have pre-
ached in the Church; they which had charge
to teache, have declared and published it by
bookes; and many to whom God gave

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zeale and courage, haue protested it aloud
and clearly, euen amidst the flaming fire.
Some haue shewed it to the people & com-
mon vocates. Some cried it out in the eares
of princes. Some haue offered to verifie the
impietie of his doctrine in a free generall
Council. In the Council, in stead of disputa-
ting by the holy Scriptures, they haue refus-
ed the Scriptures; in steade of hearkening
to their quicke reasons, according to faith,
they haue turned them quicke against the
faith. And to the ende, they shoulde neuer
haue occasion to hope for a free Council, and
shoulde not be under the safe conduits of a
synod come thither; they haue passed therein
an article, That faith and promise is not to
be kept wth heretikes. Afterwardes at this
notorious standing we haue alwayes required
a free Council; where they haue condēned
vs without ever calling for vs. Some haue
answered vs for all, that these were matters
put out of doubt long agoe, whereof wee
shoulde not speake any more. They haue
cut vs quite off from the Church of Rome, &
thereupon haue proceeded against vs by fire
and sagot, by the sword, by wayres, & by cru-
ell murders. Finally, when wee sawe that
they would geue no place to our worde, that
they

In concilio
Constanti-
ensi.

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William of
Winton

they would not give vs audience in a Court, that they excommunicate & chased vs fro the Church of Rome: following the example of the Apostles, when they were excommunicated from the Jewish Synagogue because they preached Christ: we began to gather our selues together to serve the Lord, first secretly and in corners, and afterwards more freely: and because it was neither lawful for vs to communicate with those Idolatres brought in by Antichrist, we then made use of sufficient power to cast out of our midst out of his face the first blow, by reason he was so manifestly oppressed by the kings of the earth, were laboured by all the means we could get to relieve our selues, and all those that would hearken vnto vs, out of his seruitude into bondage. Nowe I aske what our neuer failles can finde fault with, in this our doing, eynes in the matter to witte, of the matter of our proceeding? If they looke vpon the matter, we separate our selues not for light matters, but for manifest idolatrie, for making void the Decree of Christ, for perdition, which reigneth in the place of salvation. To this hope we withdrew our selues from this pithe of confusion, who reuelled against our Lord. And we repaibrewen to their

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their owne iudgement, whether they thinke it be not lawfull for a man to separate him self from the cōmunion of Antichrist, sitting in y^e chaire of Iesus Christ. For if euerie one winke at him, who shall discouer him? & if euerie one cleaue vnto him, who shal chase him away? and if all the world holde their peace, where is the spirit of the mouth of the Lord, which shal destroy him? Now if they shal denie that he is Antichrist, we doe submit our selues to proue it, & then there is no question of our separatiō, but of our doctrine. If they wil reppooue vs for the maner of our proceeding, therein cōdemning vs, they condemne the Apostles, who hauing ouerrunne all Israel, & runne into a thousand dangers, to the ende they might make Christ to be receyued into his owne house, & in the middelt of the temple: at the last, perceyuing themselues to be stopped by open force, and by excommunications: they receyued him secretly into their priuate houses, and did preache him in small assemblies, till at the last they brought all the worlde into his subiection. But notwithstanding this, they cry out, that we haue broken the Communion of the Church: that we haue set altar against altar: that we are schismatikes, &c. which were the outcries of

A. i.

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the Pharises against the Apostles, You violate the Temple, the altar, the law, &c. And hereupon kings and nations doe arme themselves on all sides against vs. This therefore is the thing that we must presently make answer unto.

First, the communion of the Church doth not consist in a locall vnion, neither the separation, in remouing of places: For there are a great many without, if we looke to y^e place, who yet are within, if we looke to charitie, & many againe within, in respect of the place, who yet if we consider faith, are without: but the true Christian Communion consisteth in y^e vnion of faith, & in y^e vnion of charitie, which S. Augustine calleth y^e neerenesse, or rather the neighbourhood & dwelling together (as I may say) of hearts, and agreement in doctrine: & the true separation, in the diuersitie or contrarietie of the selfe same things. Now concerning the vnion of faith, it consisteth in that heauenly doctrine, which is comprehended vnto vs in the olde and new Testament, tending only to this poynt, to make vs feeble our sinne, and to shew vs a remedie therfore, in one onely Iesus Christ crucified. And this is that, for which, according to the example of all the auncient seruants of God, we suffer

suffer & are killed, and for withdrawing our selues from vnder the yoke of Antichrist, that shamefully treadeth it vnder his feete, we are persecuted, excommunicated, and murdered. We are therefore vnited in the faith, with the Patriarkes, Prophets, Apostles, Martyrs, auncient Doctors, and generally with the whole Church that was before the law, vnder the law, & vnder Grace, yea, and vnder the tyrannie of Antichrist. If they denye it, we doe submitte our selues to proue it: It lyeth therefore vpon them now, not to cauilt at our separation, (which is nothing else but a shift) but to come and see our doctrine. If they confesse it, denying vs to be vnited with them, they confesse withall, that they are not vnited with the ancient fathers, & therfore they ought not to thinke it strāge, that wee renounce the Communion of the papacie.

Concerning the Communion of charitie or loue, which consisteth in suffering & bearing the euils one of another, & in not lightly condemning one another: wee holde all them for the true members of Christ, which worship one God in spirit & in truethe, & hope for their saluatiō in one Iesus Christ alone, the sonne of God come in y flesh, & crucified

for the finnes of the world, which is the foundation of saluation to all men. We desire all vnion & agreemēt with them, in whatsoeuer countries & regions they are, & whatsoeuer corruptions may be yet remayning amongst them, not only in maner, but also in certaine poynts of doctrine, bewailing the bodily seruitude which they endure, & praying the Father of light, that it wil please him to enlighten them more & more by his holy spirit. Contrariwise euery man knoweth, that y^e Popes Consistorie doth excommunicate al the East Churches nowe these 600. yecres, onely for this, that they will not make themselves subiects to the Bishop of Rome, which is an article that concerneth nothing but his ambition, & that the Pope hath left them to be inuaded of the Turke, for despite that they haue rather endured all extremitie, the they would acknowledge him to be head of the Church. And cōcerning the vnion of charitie amōgst them which yet cleaue to the Pope, there is nothing more deare vnto men, then their owne life, & we haue layd that forth to y^e fire, water & sword, to opē the trueth vnto them, & we pray God euery day, that he wil enlighten them by his spirit. On the other side, the Romish Consistorie doeth pursue vs by all meanes

meanes to death, & that by the space of these
threescore yeres & more, and so many people
continually groning for a free general coun-
cill, they haue not had only so much charitie;
as to graunt vs either generall or nationall,
to deliuer vs from the error they pretende vs
to be in, answering for all (& that to so many
princes, who haue iudged it necessary:) That
these matters are already decided, & ought
not any more to come in question. This is e-
uery way a frivolous answer, as we haue
shewed before. But I demand, what court of
Iudgement is there, yea euen amongst the
heathen, so barbarous, & so farre from huma-
nitie, which for the agreeing of two persons
onely, would refuse to handle againe a pro-
cesse, whereof there had bene a determinate
sentence given by the Parliament before?
This is therfore in the Romish Consistorie;
either manifest doubt of their doctrine, or
else foole and shameful lacke of charitie, and
that in such a wayghtie case, as concerneth
the saluation of the more parte of Christen-
dome. To be short, we agree and are knit to-
gether in the doctrine of the Bible, with all
Christians, but we relee the pestilent gloses
& traditions of the Pope: we haue bene wil-
ling brotherly to communicate the trueth to

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our brethren, with the danger of our life, in the midst of their Churches: and contrariwise the Pope, in stead of hearkening vnto vs, fearing to be discouered, hath excommunicated, chased, and diuinen vs out. It is therefore the Pope and his adherents, who breake the Communion of the vniuersall Church, and not we, who to keep vs in, haue submitted our selues to all reason, and to abide all dangers.

Exod. 29.

Secondly, that which they alledge of altar against altar, if we consider the nature of the Christian Church, it maketh nothing to the purpose. In ancient time vnder the law, there was but one Temple, and one altar, without which they were forbidden to sacrifice: whereupon we see yet, that the Iewes which were scattered throughout the world, do not sacrifice. And therefore those which set vp altars in Dan and Bethel, albeit that they had not sacrificed but to the true God, and according to the sacrifices ordeyned in the lawe, yet they were guilty of death, because they had broken the expresse ordinance of God, who would haue obedience and not sacrifice, and because they withdrew themselves from the Communion and societie of all peoples in Iesus Christ to come, figured by

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by one citie of Hierusalem, by one Temple, and by one altar. This is the cause, that we reade not that the Prophetes established any order of y^e seruice of God in any other place, although that the Temple of Hierusalem were defiled with idolatrie, but rather that they preached openly agaynst those which maintained it, and yet without sacrificing any where else. But by the comming of Iesus Christ, as we haue often sayde, it is altogether otherwise. For all the worlde is Hierusalem, the temple, & the altar of the Lorde. We pray not any longer towards y^e west: but on euery side on which we turne vs to God, we meete alwayes with Iesus Christ. Wherefore y^e Apostles preaching Christ, could not be receyued into Hierusalem preaching Christ in the Temple, they preached him in houses; and when they were yet driuen from thence, they shooke off the dust of their feete, in witnesse against them, and went and preached else where. When also they were forewarned by the holie Ghost, of Gods vengeance to come vpon that citie that had crucified Christ, they made no difficultie, sayth Eusebius, to withdraue the assemblie, that is to saye, the true Ierusalem, and the true children of Abraham from thence, and to ga-

Euseb. in histor. Eccles.
lib. 3. cap. 5.

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ther them together into the little towne of Pella neere Iordan. If therfore the temples of Cōstātinople are turned into the tēples & churches of Mahomet, Christiās may serue God, & sacrifice to him y^e sacrifices of prayse & thankesgiuing at Pera hard by Constātinople. And if Antichrist be set downe in the church of Rome amidst his temples, we may serue Christ in the porche: and if we may not preache agaynst him vnder the roofof the Church, we will do it vnder the roofof heauen, which is euen aswell the Temple of the Lorde. And this is the cause, why (being forbidden by kings & princes vpon payne of rebellion to preach in temples, against the idolatry which is there committed, & againe being likewise expressely commanded by God to auoyde Idoles, & to publish the trueth) we haue gathered y^e true faithfull thither, where we might serue God together, according to his word, & we haue withdrawen Hierusalem into the towne of Pella, by the example of y^e Apostles, & according to the libertie which Iesus Christ hath giuen to the Uniuersall Church. But by separating our selues from Rome, we haue remayned in the heauenly Hierusalem, founded vpon the doctrine of the Apostles, from which it hath separated it selfe,

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selfe, and we haue not buyt an altar against the altar of the Lorde (for Rome is not the peculiar seate of the Lordes altar) but rather an altar of Christ against the altar of Antichrist, a temple of liuing stones founded vpon the chiefe master stone of the corner, against the temples of Idols, builded vpon the stone of offence, which is Antichrist. There is therefore a notable difference betweene Hierusalem and Rome: & consequently it is one thing to separate our selues from the factiō of Rome, and an other, from the Catholique and vniuersall Church, whereof Rome doth scarce deserue the name of a member. Hierusalem was the Temple of the Lorde, and at this day the whole worlde is his Temple: in comparison of which, Rome is nothing. To Hierusalem was promised the Sonne of God, to Rome the sonne of perdition. And from this peculiar temple of God, the Apostles withdrew themselves, for that it refused saluation: yea that they might not perish in her destruction, they remoued the Christians into another place. From the communication & partaking therefore with þe seruices of þe church of Rome, which worshippeth and upholdeth perdition, we were bounde to withdraue our selues, if we would not drabe vpon

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the Church.

upon vs the heauy vengeāce of God, which
is prepared for al those y remaine therein.

Thirdly, it is one thing to withdraue our
selues from the papacie, & another thing to
goe away from the poore Church y is there
holden vnder captiuitie. Euen altogether
like, as it is one thing, to flie from a citie, &
another, to flie from the pestilence that is in
the citie. And it is one thing for a man to
withdraue himself from the cōmon weale,
and another, from the power of a tyranne y
vsurpeth the common weale. They that flie
the pestilence, are ready to come to the citie
againe when the plague is gone, & they that
auoyde tyrānie, are ready to ioyne the selues
againe to the Citizens that were vnder ty-
rannie, as soone as it shall be banished. Mea-
while which is moze, they are in the Citie, and in
the common weale, in heart and spirite, suf-
fering together with their fellow burgesses
and citizens, betwaping their bondage, and
purchasing their deliuerāce, by all y meanes
they can deuise, whereas the tyrantes that
keepe that citie, & they that are there, seeme
rather to be shut out from all communaltie
or fellowship, not onely of the cōmon weale,
but also, as Cicero saith, of all mankinde.
So faced it with Thrasibulus whē he with-
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drawe him selfe to Phile; during the time y^e thirtie Tyrantes did teare in pieces the common weale of Athens: So Camillus at Veies, during the time that the Gauls wasted the citie of Rome: So Athanasius also, & a few of y^e best sort with him at Rome, during the time that the Arrians, beeing fauoured of Constantius the Emperour, spoiled and infected his Church of Alexandria. And euen so likewise we at this daie, in respect of the pooze Church of Fraunce, of Italie, and other, which Antichrist holdeth by the throte, to cause them to abandon their salvation. Let Antichrist and his maintainers depart and giue place with all the infection which they haue brought into the church: & wee are ready to drawe neere vnto them, to ioyne with them as nie as euer we did, & to returne to the churches with them, & there to reioyce together for their deliuerance. Let the wolfe be gone out of their folde, & behold vs all ready to enter in. In meane season we pray vnto God to hunt him away, & to draw and pluck them away from vnder his clawe, & to be merciful vnto the, & we our selues do al y^e we can, to deliuer the from him. To be short, wee are knit with them in doctrine, if they haue regard to the auncient doctrine of
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Tertul. in li.
de prescrip.
contra hereticos.

the church of Rome: but wee condemne the Popes doctrine wherewith hee oppresseth their consciences. Also we are in true charitie: for what greater charitie can there be in the world, then to forsake the world for any one? But we renounce that Tyranne, which murdereth their soules: and seeing þ God by his singular grace hath deliuered ours from him, we proclaime open warre against him for their sakes, with all our hearts.

The Pope a schismaticke euen by the canon lawe.

24. q. 1. Non
asseramus.
& q. 3. & ibi
glossa & do-
ctores.

These things being well considered, it is very easy for vs to distinguish who are schismatikes, that is to say, the authours of þ separation which was made in our time in the west churches, eyther we or our enemies.

The canon law saith, that Schisme must not be considered neither in the number nor place, but by the cause, & that he is a schismaticke, which is the cause of schisme, and not he which beginneth the separatiõ, euen altogether like as he which denieth to do right is þ cause of processe, and not hee who first doth serue his processe. Now we haue required þ Pope & his prelates to refoyme the Church according to the Scriptures, and to the ancient forme, desiring to remaine vnited with our brethren: and in steade of agreeing vnto vs, they haue excommunicated vs, without euer

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euere hearing vs. The prelates therefore of the Romain Church are the Schismatikes, and not we who demaunde nothing else but reformation to make vs at one.

Also the canon saith, that the essentiall & materiall cause of all Schisme is want of charitie. Now, for our partes we haue offered our liues to death, to recouer our brethren from errour: and contrariwise the prelates of Rome, to drawe vs from that they say we are, what earnest request soeuer wee coulde make, they would yet neuer graunt vnto vs a free Councill. But when they haue called vs to their assemblies, it was to burne vs, & not to teach vs: and all their Councils were but conspiracies to kill vs, and not consultations to heale vs. And therefore the lacke of charitie is in them, and so consequently the cause of Schisme.

Also the Canon lawe, that is to saye, the Pope him selfe teacheth vs: That the Pope, which suffereth a controuersie to waie olde in the church concerning saluation, he is one that seeketh after diuision and heresie: And that if hee be required to helpe it by a generall Councill, and doe it not, of Apostolique, which he professed himselfe to be, he becommeth an Apostata and a Schismaticke:

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August. ad-
uerfus Cres-
conium.
Grammat.
& Donauis-
palsim.

Doctores
Bononienses
in concil. de
schismate
Bened. & 13.
& Greg. 12.
Item apud
Theodor.
a Nien. lib. 3.
Cusanus de
concordia
Cathol. lib. 2.
14. cap. 2.
24. q. 1. Non

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afferamus.

& q. 3. inter

Schisma.

7. q. 1. Noua-

tianus cum

glossa & ca.

sequen.

24. q. 1. in

summa & ca.

dicimus in

glossa 2.

Anno 1407.

25. q. 6. nos

sanctorum

& can. iura-

tos iuncta

declaration.

Innocentii

de doctrina

veritatis.

19. distinct.

Anastasi

& cap. nulli

79. dist. ca. si

quis pecuniā

2. q. 7. Sacer-

dos & ibid.

glossa. Litera

Academ. Pa-

risien. apud

Theodor. de

Nien. tract. 6.

ca. 14. 15 &

lib. 3. ca. 34.

Idem in lib.

Nemus vni-

us cap. 7.

Chronica

Gaguini in

Carolo 6.

matike: and that from such a one, the Cardinales, Prelates, priests, peoples & provinces ought to separate them selues, for that, asmuch as lieth in him, he suffreth y^e people and children that are bozne, to growe vnder two heads, & into two churches. That all those that winke in that matter, specially hauing a charge, and a calling to withstand it, they are partakers with his fault, & are schismatikes as well as hee, notwithstanding all their othes, homages & obligations, which they haue made vnto him. And in deede by y^e counsell of the diuines of Paris, following the foresaid rules, king Charles the sixt declared him selfe, his realme & all his subiects to be separated from the communion of Pope Iohn the 22. and afterwarde by the same counsell cut off him selfe from the obedience of Benedict the thirteenth, & from Gregory the 12. admonishing and requiring all princes to do y^e like: For that (saith he in his protestation) they did mainteine diuisions in the Church by their trecheries, and would not submit them selues to the ordinarie meane of a free counsell, and to the determination of the Church. Nowe it is eight score yeres ago, since that this strife began in y^e church, & win these 60. yeres or therabouts,

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it is spred ouer all Europe. The princes & people called still for a free counsell, and alwaies, sometimes by one meane, sometimes by another the Popes haue shifted from it. In the meane season they seeke all y^e wayes they can for their liues, ordinary and extraordinary, to make an end of vs. They therefore and their maintainers (though the saluation of Christendome was not in controuersie, as now it is) are by their owne canons found schismatikes, and they who haue winked at it, fautors of schisme: and they who haue withdrawen themselves from their obedience, (although that their Popes were heads of the Church, & not Antichristes) are grounded on the lawe & right, exempted fro al suspicion of schisme, & blamelesse of al the milchiefs & disorders, which through schisme haue arisen in christedom. Now contrariwise, if (as we hold) y^e pope be Antichrist, & y^e papal doctrine contrary to saluatiō in Iesus Christ, & al y^e seruice y^e thei do in al y^e churches y^e acknowledge him, which they call y^e church of Rome, polluted wth idolatrie, thē there needs no longer disputatiō, whether men do well to separate theselues fro him, or no: but rather to cōclude full & wholly, that we are traitors to God, who hath created vs: to Christe, who

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who hath saued & regenerated vs: to y^e church
 who hath boyme vs: to be short, to our breth^r
 & to our selues, if we protest not against his
 blasphemies, if we withdraue not our selues
 from his obedience, if we renounce not his
 cōmunion: to be short, if we doe not our vt-
 termost to make him knownen to euery one,
 and to deliuer the world from his tyranny.

Exod. 33.

Whereupon they object vnto vs, y^e Moses,
 for the idolatry cōmitted amongst the peo-
 ple of Israel to the golden Calfe, separated
 not himself. I graunt it. But they must adde
 that Moses chid Aaron, chastised y^e people,
 ground the golden calfe into powder, & cast
 it into the water. There was no cause then y^e
 he should flye Idolatrie, because he coulde
 driue it out. Now we will not be more scru-
 pulous then Moses. Let them suffer vs to
 beate their Idoles to powder, and to cast I-
 dolatrie out of their church, and we aske no
 better, then to remaine there still. They will
 yet further reynoeche vs, that Christ frequen-
 ted the temple notwithstanding the marchand-
 dize that was there committed: there is a
 great difference betweene the marchandize
 that was there, and the idolatrie that at this
 day hath place in the Church of Rome. But
 againe let them suffer vs, as the Jewes did
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our saviour Christ, to whippe out the mat-
chants of the whore, that buye and sell mens
soules by their Simonies, out of y^e churche,
and we are all ready to frequent it. To con-
clude, they cast vs in the teeth, that Ieremie Ierem. 19.
preached in Tophet, where abominable ido-
latrie was committed: they ought also to
adde that which the text saith expressely, that
hee preached there against Idolatrie. Also
that Amos the Prophet prophesied in Be- Amos. 5.
thel in Amasias his chappell: they shoulde
adde the, that this was to signifie vnto him
the horrible vengeance y^e God had prepared
to fall vpon his head. Also that y^e man of God
prophesied in Bethel, in Ieroboams time: 1. King. 13.
but they shoulde also adde that this was to
signifie vnto him, that his Priestres shoulde
one day be sacrificed vpon y^e same altar. And
that when the king prayed him to come vnto
him, he refused him flatly, & would not sodo,
because he made no accompt of y^e admonitiō
he had giuen him. But we will yet say more
vnto them. Let them but suffer vs to preach
in their Churches amongst their Idols, we
will make them to fall downe at the onely
word of God, without euer touching or lay-
ing hand vpon them. Let them but suffer vs
to place the arke of God, & his holy couenāc

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in the midst of their Temples, and they shall within a short space finde al their Dagōs in pieces. We refuse not them to go to preache there. For this is it, wee desire with all our hearts to make y^e trueth knowen vnto euery one. But we can not come there & holde our peace: for accursed is hee, which heareth his God blasphemed, without protesting against it, & seeth his brother deceiued, & doth not direct him. But we, after the example of Jeremy, of Amos, & of the man of God, will protest against idolatrie before kings, before peoples, yea in the face of all their abominations, yea and we haue already done it, and haue sealed our protestations with our own blood. But we will not sacrifice after their example, vpon y^e altar y^e king Ahas caused to be made after the paterne of y^e altar of Damascus, although y^e Urias y^e hie priest winke at it. Much lesse will we worship in Dan & Bethel: For they neuer did it: we wil not (I say) communicate in any wise with the sacriledges & impieties brought in by Antichrist: for this were great wickednes to doe it, and treason against God to conceale it, & more then senseles blockishnes to all, not to search it out, & inexcusable blindness, in the light which at this day shineth euery where, to communicate

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Why we receiue the baptisme of the church of Rome.

Howeouer, they object vnto vs: If you hold y^e pope for Antichrist, & our seruice for idolatrie, how then doe you receiue our baptisme: or if you hold y^e for good, howe is it y^e you cōmunicate not with our church: First God hath had such pitie of his Church, that he hath suffred Antichrist to change nothing in the baptisme of Christ, in y^e which is of y^e substance thereof, although he had bewrapped it with many superstitions, altogether like as he suffred not circūcisiō, which was y^e mark of y^e couenāt, to be quite abolished, neither amongst y^e Samaritāns nor in Iuda, what soeuer idolatry was there cōmitted. We say thē y^e the church of Rome, through baptisme bringeth forth yet children to God, but that through her idolatries she nourisheth thē by to y^e deuil, altogether like as Ezech. saileth, y^e Ezech. 16. Ierusalē & Samaria engendred children to God, as an adultrous womā doth to her husband, vntil she be diuorced, but afterwards she sacrificed thē to Moloch, y^e is, to false gods.

Secondly, we say wth S. Aug. y^e it is not y^e heretike y^e baptizeth, as long as baptisme remaineth sound, but Christ by the hand of the heretike, wherein we follow y^e practise of the primitive church, & the determinatiō of y^e 1.

August. paf. sim de baptism. contra Donatistas.

¶. ii.

coun-

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Concil. Ni-
cenum.

coscill of Nice: That they which were baptized by heretikes, renouncing their heresie, they shall not be rebaptized, except those that haue bene baptized by y^e Samosatens, who kept not the essentiall woordes of baptisme, whom (to speake properly) they doe not rebaptize, because without these, they could neuer be baptized: but by the grace of God, we haue bene baptized in the name of Christ, & not in y^e name of Antichrist, or of his Idols.

Thirde, baptisme in our infancie brought vs into y^e house of God, but it is not enough to be receiued into his familie, if wee serue him not according to his commaundements. For then we deprive our selues of the benefite receiued by baptisme, the which (as S. Augustine saith) is turned into our greater condemnation. This therfore is vnto vs as the right of being borne citizens and free in a common weale, which bindeth vs to y^e dutie of good citizes: & of simple & plaine enemies which without it we should be, wee become traytors, and parricides, if we serue a Tyrant which hath inuaded it, & if we beare armes against the lawes thereof. For albeit we be borne vnder tyrānie, yet we are borne for the common weale, and enrouled in the Register of Citizes, and not in the ranke of the

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the tyrants slaues, yea euen though the tyrant or his officers keepe the Register. Now to the Citizen, which is borne vnder tyrāny, who hath serued a tyrant, & who afterwards acknowledging his fault, withdraweth himselfe to the defenders of the common libertie, there is no neede of newe letters to make him a citizen free borne, although by his former deedes, he made himself vnworthy. So likewyse we say, that to him which is bound vnder the Popedom, who hath maintained Antichrist, and ioyned him selfe to his faction, and to euery other Heretique, which hath fought against Christ, there needeth no seconde Baptisme, when he returneth to his duetie. For albeit he had renounced Christ, yet Christ hath not renounced the right hee hath ouer him, and his Baptisme is so liels defaced, that of a simple enemy which hee should haue bene without baptisme, he is become a traytor, and guiltie of his treason against his maiestie. And therefore there needeth nothing but an vtter abolishment of his fault, and not a reuuing of his baptisme.

Fourthly. Yea, but there is no baptisme but in the Church, and therefore when you separate your selues from vs, you separate your selues from y^e Church. The answere.

¶. iii.

There

We depart from Rome, Chap. 10. and not from the church.

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There is no baptisme but in y^e church, & we deny not also, y^e y^e church of Rōe is a church. For in that we affirme that Antichrist ruleth there, we consequently hold y^e it is y^e church, inasmuch as he can not sit any where but in the church. But it is one thing, to separate our selues from the church of Rome defiled by Antichrist, & another thing to depart frō the cōmunion of the vniuersal church, as we haue already declared. Again we depart not from the Temple, but from the idolatrie cōmitted in the temple, nor from the common weale, but from the tyrāny which oppresseth the common wealch, nor from the citie, but from the pestilence which infecteth the citie, nor from the communion & fellowship of y^e people (to whom we wish all happines & saluation) but from the cōspiracie of Antichrist and of his mainteiners: we therefore renounce not their baptisme, but we ratifie it. By the same we are bound to serue God, and to renounce the deuil: & following the same, wee seeke to serue God according to his word, & renounce all idols. By these letters of naturall birth, wee are bounde to mainteine the lawes of the auncient Christian common wealch, which is the church: & following the, we set vp againe before vs the lawe of God
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the only lawgeiuer of the church, & woulde deliuer the church from all newe impositiōs and burdēs, which Antichrist hath layde vpon their consciences. By baptisme wee haue made an oth vnto Christ, & the Pope would turne our seruice from Christ, to his idols & to himselfe: wee therefore serue Christ against Antichrist, and the church against his conspiracie. For it is for this ende, that, by the grace of God, wee were baptized in the church, howe tyrannically oppressed and disordered soeuer it was.

But the ministers of him whom you pretend to be Antichrist, haue baptized you. In deede they haue put water on my head, but Christ aboue hath baptized me. The tyrant or his officers which he hath established after his fashon, haue made me lift vp my hand, & giue him an oth: but they haue made me to make it to y^e cōmon welch, & not to y^e tyrant, in the name of Christ, & not in the name of Antichrist. The forme of the oth hath remained entier and sound, albeit the estate were changed. To followe therefore the tenor of mine oth, I will retire my selfe into y^e army of true citizens, & I will seeke out the true Church in y^e place, whereunto it hath withdrawn it selfe, & I will renounce the com-

munion

328 munion of Antichrist, who vnder colour of mine oath, maketh me to breake mine oath.

1. Iohn. 5.
Apoc. 14.

To conclude this point. It is saide vnto vs, Preach the trueth. We haue done it: but they haue excommunicated vs. It is saide consequently vnto vs, Flye from idoles, and depart out of Babylon. We haue done it: but yet then, when the obstinacie of men against the trueth, hath compelled vs. Finally, after the example of the Apostles, being shut out of Churches by the Magistrate, we haue gathered together the faithfull into houses, and haue builded the true Jerusalem at *Pella. If men marke this deede in it selfe, they cannot finde fault with it: For wee stande grounded vpon the expresse woorde of God. Nowe if any man further saye, howsoever it ought to be done, that yet it belöged not vnto our ministers to doe it: There is no further question but of their vocation and calling, which shall be handled in the chapter next following.

*Pella a little towne by Iordan wherein the Christians were preserved when Ierusalem was destroyed.

That the Ministers of the reformed churches haue a lawfull calling to reforme the Church.

C H A P.

CHAP. XI.

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Foasmuch as our aduersaries can neyther denye the corruption, which is entered into the Church, nor the tyranny of Antichrist with other things depēding thereof, from the which we goe about by the word of God, to set it free: to the end to hold vs from entring to the ground of this matter, & frō ripping it vp againe, they at length vse this pretie shift, and aske vs what calling our ministers haue to reforme the Church, & to preach in it. This is euen y same that Zedekiah the false prophet sayde vnto Mickeas, What way went the spirit of the Lorde frō me, to speake to thee? And the Pharises to Iesus Christ, Thou art a carpēters sonne, & who hath sent thee? To whom we may answer in one worde with Iesus Christ, The words which we preach, beare witnes of vs. they likewise cast in our teeth their long succession, That they are y childrē of Abraham, S. Peters heires, &c. To whō Iesus Christ hath answered for vs, Ye are Abrahams seede, but the deuil is your father, frō whō ye are come. & S. Paul: Brethré, be not deceiued, for Antichrist shal sitte & be worshipped in the tēple of God. But foasmuch as heretofore they haue made whole bookes vpon this point,

1. Kin. 22. 34

Iohn 8.
2. Thes. 2.

330 point, it is needefull to handle this more largely.

When fire shal take holde of any Citie or towne, or an enemye shal scale it in the night, if y^e least Burgesse shall giue an alarme, yea admit it be but a stranger, whiles the watchmen sleepe, no man wil demande by what title he did it, and much lesse punish him for it: but rather men will runne to the water, & to the walles, they will see where it is, & euery one accepteth him thankfully that warned them. When contrariwise, we discouer Antichrist sitting in the Church, when we submitte our selues to conuince him, before the face of a Council, & in his owne presence: instead of hearing vs, of examining our reasons, of going to the holy scriptures, where he is liuely paynted out, they fall to examine vs of our condition, & by what authoritie we aduertise the, yea they put vs to a worse death, then if we had betrayed the common wealth. If the gouerners of some places should do the like, when men giue them aduertisements, what place should not soone fall into the hands of y^e enemies? And what prince is there y^e would not hold them for traitors, & iudge y^e they had conspired with his enemies? There is no question here of our condition & qualities, but of the

the qualities of Antichrist, & of his doctrine. It standeth vpon their duetie, whome we do warne of it, it concerneth the saluation of al, & of our selues. If our aduertisement & warning be true, it is y^e saluation of the Church, if it be false, it is ours. The poynt then to be looked to is, to examine the circumstances of the warning, & not the qualities & condition of those that warne vs. In the conspiracie of Catiline, the Senate gaue eare to a base womā, against those that were greater. And when the Gauls would by night haue inuaded the Capitole of Rome, the watchemen spake not a worde, & the dogs were dumbe: there was nothing but the Geese that cryed, & yet euery man ranne thither, and made account thereof: & had not this gagling bene, this notable citie, which afterwards conquered the whole world, had bin lost. Wherefore if we were the most vile & contemptible of y^e Church, yet we deserue to be heard, yea seeing we desire not to speake in y^e eare, as flatterers, but in the face of the Church, yea in the eares of himself whom we do accuse, not from our selues, but from God. Concerning the reformation of the Church, after the scattering which the pope & his haue made in it, we know y^e there must be a lawfull calling, but

The calling
of the first
reformers of
the Church
in our time.

but we maintaine our selues to be therin better warranted and grounded then they, who haue nothing but their boasting & vaunting, although they haue the greatest titles & honours in the worlde to be on their side.

If therfore our aduersaries aske vs, what was the calling of our first Ministers which reformed the Church in these last times, we answered that it was the same vocation & succession, wherof they theselues do bragge: but the same vocatiō which they abused, our men haue endeouored to vse well, & to that bayne succession wherewith they decked theselues, they haue added the succession of true doctrine, which they had corrupted: without which all succession is nothing else, but a continuing of abuse and error. Wickleife, Iohn Hus, Luther, Zwinglius, Oecolompadius, Bucer, and others of that schoole (from whome the Ministers which haue gathered Churches from vnder Antichrist, are descended) were Priestes (as they call them) and doctors in diuinitie. As Priestes & Pastors, they had charge to preach the trueth vnto the people, & to minister the Sacraments vnto them, according to y^e institution of our Lord. As doctors, they were called to expounde diuinitie in their readings, & in their bookes,
and

and they were bound by the ordinary othe of al vniuersities, to declare the trueth vnto the Church, to confute all doctrines repugnant against the worde of God, and with all their might to expell it. Nowe in their time, they found the word of God hid from the people: the honoz due to God alone, turned to men, & to Images: the blood of Christ troden vnder foote: the Sacramēt of the supper partly turned into Idolatry, & partly denyed to the poore people. To be short, all the holy scripture prophaned & poysoned with the Popes gloses, & popish interpretations. And when they shewed these things to the Bishops and Metropolitans, according to y order of their church, they made no rekonig of them, they were y first that persecuted thē, because they themselues were part of the disease & sickness of the Church. I aske therefore, if their vocation cōmāded them not to go farther, to wit, to preach the trueth vnto the people, & purely to administer the holy Sacraments: And if they had done otherwise, whether they had not bin forsakers of their calling, cōtemners of their othe made vnto God, & abusers of y people: Both of thē therfore (say I) both our aduersaries, & our first ministers had one and the same ordinary and outward calling. But herein

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Ezech. 34.

herein is the difference, that ours did follow it, the other did forsake it: ours did the duetie of their charge, the other cast it off. Ours did leade their sheepe vpon the mountaines of Israel into good pastures: the others did deuoure them, or else left them for a pray to the beastes of the field, or else draue them to the fennes and marishes where they starued. Suppose a Magistrate is called to the gouernment of a common wealth, where he findeth the good lawes corrupted by the negligence or malice of those that went before, the Court full of iniustice, the offices^r subiect to craftie deuices, to factions, and corruptions: and he would reforme all this, and bring it to the censure of the lawes. He that will hereupon aske him, by what right he doeth this, shoulde he not make himselfe a laughing stocke, because he followeth step by steppe his calling? He hath not sworne to mainteyne abuses, but rather to mainteyne the lawes, and to prouide euery waye that he can, for the good and preservation of the common wealth. Nowe contrariwise, if he winke at that which is euill, he shoulde doe directly contrarie to his calling. Euen so likewise haue our first Ministers done, first requiring reformation, and afterwards putting

putting to their handes according to their
duetie. And if we could aske of the Apostles,
who are their true successors: they would not
tel vs, Such as haue a triple crowne, or such
a cope, or such a miter, but those that preach
the worde of God after our example. For so
had they learned of the true master, that he
which doth the wil of God his father, is his
mother, his sister & his brother. At the prea-
ching of these first men, the Pastors of the
Churches were awakened in Englande, in
Bohemia, in Germanie, in Scotland, in
Denmarke, in Swedenland, & afterwards
many in Fraunce, in Spaine, and in Italie
it selfe, and they betooke themselves to the
care of their duety. Cōsequently some whole
realmes were reformed: the Bishops them-
selves, that there had preached lyes, preached
the trueth in the selfe same Church & pulpit.
Of these for the most part, if our aduersaries
will demand succession, it is on their side, for
they haue succeeded from Bishop to Bishop,
from the first which preached there the Gos-
pel. If they aske a vocation, why, it is euen
their owne: for they were called to be bishops
and pastors, and they haue performed the of-
fice, which they had forsaken. The difference
therefore, as we haue sayde, is in this onely
poynt,

Matth. 13.

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poynnt, that they did feede þ people with pef-
 cou shales, & these do feede them with þ foode
 of life: they did defile their flockes with the
 filchinesses of Antichrist, and these doe wash
 them in the blood of Iesus Christ. Beholde
 then, concerning þ calling of our first Mini-
 sters, which hath whatsoeuer may be good, in
 þ pretended calling of our aduersaries: & this
 poynnt further: That our men lawfully exer-
 cise it, and the other do but withhold it in vn-
 righteousness. And although some of our mē,
 as in so corrupt a state of the Church (as we
 haue seene it in our time) without wayting
 for their calling, or allowāce of them þ vnder
 the tittle of pastors, oppressed þ Lords flocke,
 were called by those churches, to which they
 bowed their ministry: yet this ought no
 more to be thought strange, then in a free cō-
 mō wealth, where þ people without waiting
 either for the consent of voyces of those that
 play the tyrants, shall haue chosen ac cording
 to the lawes, good and lawfull magistrates.

Cōcerning þ vocation of Ministers, which
 haue bin sent by the former, & since frō them
 to vs, we haue herein obserued þ example of
 the Apostles, and the canons of the primitiue
 Church. If þ questiō be of their persons, we
 haue lawfully examined both their doctrine
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The calling
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and manners. And this is the rule of S. Paul,
 That a Bishop must be apt to teache: and
 blamelesse: Of the persons which make
 this examination, why, it was not our man
 alone, but many ministers, Bishops and el
 ders dispatched to this charge, that is to
 say, the Presbyterie or eldership, as Saint
 Paul calleth it, or as S. Cyprian calleth it,
 the ecclesiasticall Senate. During this exa
 mination, whereupon depended the electiō,
 the Church continued in prayer and fasting,
 as we reade in the ordeining of elders in the
 Acts. Being found meete, they are published
 to the people, to the end that if any man hath
 ought to say against their election, he might
 repaire before y^e assemble, as we reade was
 practised in the olde Church, euen by the te
 stimonie of Iohn Chrysostome. Finally by y^e consenc
 of all the people, they lay their hands vpon
 them, giuing the authoritie to preach, which
 is the only ceremonie that the Apostles vsed,
 by imitation of the Church of the Iewes, af
 ter which they began to administer the word
 and Sacraments in y^e Church. This is that
 the ancient Canons say, That the minister
 of the Church must be ordeined by the e
 lection of the Clergie, and by the consenc
 of the people: That a bishop should not be

1. Tim. 3. 2.
 Titus. 1. 9.

1. Tim. 4.

& Tit. 1.

Acts. 14. 23.

Lampridius
 in Alexandro

Acts 19. 6.

In Concil.
 Laodic. cap.
 22.

In Concil.
 Parisi. cap. 8.

Y. i.

chosen

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Rabanus in
gloss. sexto.
cap. Aetium
Can. Nullus.
cap. inordin.
distin. 6. r.
cap. Sacerdos
distin. 63.
Leo Papa e-
pist. 87. & 90

chosen without a number of bishops, &c.
at the request of the Clergie, that is to say
of the Elders, and with the consent of the
people. Again, that they which are come to
a bishoprick by money or fauour, they should
not be holden for bishops; neither haue any
right to ordaine others. Now we report our
scluts to the Church of Rome it selfe, who
are more canonically elected, they or wee, &
whether these canons haue not bene altoget-
her countenanced amongst them, for y^e space of
more then these 800. yeeres. If the question
be of Bishops, either ordaining or ordained,
they come to their bishopricks either through
fauour of the princes court, or else by y^e sub-
tilties of the court of Rome, or by paying of
money. And there be, who are made bishops
for the seruice of their predecessors; before
they were borne, at that time when it was
doubtfull, whether they should be male or fe-
male, man or woman. The thing it selfe spea-
keth, and euery man seeth it, and knoweth so
much thereof as I am able to say. If of y^e ex-
amination which is made, by this a man may
iudge what it is like to be, when hee seeth a
great part of y^e bishops of y^e church of Rome,
y^e know not whether their maner be in Greke
or Latine: and their liues are so known (I
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touch not those fewe y^e behaue themselves better) y^e their Cardinals, chosen in the time of Pope Paul y^e third for a reformatiō, confesse in their articles, y^e for their wicked liues and horrible outrages, y^e name of God was blasphemed throughout all nations. If of y^e consent of y^e people, which S. Cyprian so much requireth, & which we see so wel put in practice in y^e person of Cradus y^e was S. Augustine successor, they present their bishops to the people, not to haue their consent to approve the, but to cause the to worship them, for fashion sake only, and not altogether in good earnest. Nowe if we come to y^e simple priestes, y^e ignorant bishops haue made them of such as were more ignorant, and of y^e most virtuous, worse then themselves: so that the time whereof y^e Prophet complaineth, hath endured a long time in the Church, y^e whoe soeuer woulde, might consecrate his hand. Our ministers therefore at this day, haue the same succession that their bishops had. For from the first that reformed the Churches, no man could take it away: & vnto this they haue further added y^e succession of true doctrine which was interrupted. But their vocation is far better, & more canonicall: for besides y^e they were ordeined, by those that the

In the articles that were presented by the Cardinals the reformers of Pope Paul 3. Cyprian lib. 1. Epist. 3. August. Epist. 110.

Euseb. lib. 6. cap. 29. de elect. Fabri. Theodoret. lib. 1. cap. 9.

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Church of Rome had ordeined, they are ordeined according to þe example of þe Apostles, & auncient Canons, which Antichrist and his maintainers haue vtterly disapulled, whereas examining the election of the Romish bishops, you shal haue much a doe to finde one, that may rightly be called a Bishop.

Against this which hath bene said, nothing can be alledged, vnlesse it be, that these first reformers of the Church, Iohn Hus, Luther, Zwinglius, Occolompadius and others, frō whom ours are descended, they were not Bishops, but onely Elders (or Priestes as they called them) & doctors. To this we answere, That an Elder & a Bishop in the primitiue church were al one, & that if there be any difference at this day in their titles & myters, yet that in their essential dignitie, they differ not a whit. S. Paul saith to Titus, I left thee in Candie, to the ende thou shouldest ordeine Elders in euery citie. And afterwards, willing to shew him how he shoulde gouerne there, he addeth: For it behoueth that a Bishop be faultlesse, &c. Also it is said in the Actes, That hee sent to seeke the Elders or Seniors of Ephesus. But marke the waightie exhortation hee maketh to them, Take heede, saith hee, to your selues, and to the

Titus. 1.

Actes. 20.
17. & 28.

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the whole flocke, ouer which the holy Ghost hath made you Bishops or ouerseers. In the Epistle to the Philippians hee salu-
teth the Deacons and Bishops of that citie, that is to say, the auncients. S. Peter also exhorting the Elders, Feede (saith hee) the flocke which is committed vnto you, ha-
uing an eye ouer them as Bishops or ouer-
seers, &c. And in deede where S. Paul re-
koneth by the names of al the degrees in the Church, he maketh no mention of Bishops,
but only of Pastors and Doctors, and to the elders it is said, Feede, teach, and do the due-
tie of bishops. It is then most apparant, that Elders and Bishops were all one. And Ire-
neus also calleth Anicetus, Pius, and Hygi-
nus Bishops of Rome, no otherwise then Elders. This is that S. Hierom saith in a
certaine Epistle, handling this matter: A-
mong our auncients, Bishop & Elder were
both one, but the one is the name of age,
the other of office or dignitie, as the Apo-
stle hath plainly shewed vs. And in another
place: Before it was said, I hold of Cephas,
and I of Apollo, &c. all things were gouer-
ned in the Church by the common aduice
of the Seniors or elders. Afterwards to a-
uoyde Schismes, aduice was giuen, that one

P. iii. shoulde

To the Phi-
lippians.

1. Peter. 5.

Grace,

immonstris -
tis.

Ephes. 4.

Ireneus ex
Euseb. lib. 5.
cap. 26. &
epist. 24.Hieronym.
in epist. ad
Ecclesium.

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In 1. cap. ad
Titum fu-
sissime.

Ambro. in 4.
ad Ephesios.

Idem in 1. ad
Timoth. 3.
Greg. lib. 1.
epist. 15. 77.
79. Et lib. 2.
epist. 6. 25.
&c.

Distin. 93.
& 95. olim.

Pet. Lomb.
lib. 4. senten.
distin. 34.
Magist. 101.
Paris. cap. 3.
lib. de pote-
state regia
& Papali.

should be chosen about others. But as on the one side, the Elders are subiect vnto him, so on the other side he must knowe, in that that he is about the Elders, it is by custome, and not by the Lordes ordinance. S. Ambrose expounding the 4. of the Eph. where the degrees of the Church are largely handled: The bishops (saith hee) were called at the first, Elders, whereupon one succeeded another, &c. And vpon Timoth. A bishop is none other but a chiefe Elder. S. Gregory in his epistles calleth the Bishops, Elders, Cardinals, that is to say, the chiefe; & Iustinian the Emperour, in his lawes, calleth the Reuerend Stewardes of Gods householde, because they differ nothing from Elders in their essentiall dignitie, but only in this, that they kept y first place in y administration of Gods seruice, that is to say, in order & Ceremonie. Gratian in his decrees saith plainly, That the superioritie of the bishop, and the distribution of his dioces is from mans law, and not from the institution of the Apostles. Peter Lombard repeateth it in y same wordes. And D. Iohn of Paris, a doctour of y Scholasticks, of y order of Iacobins, in his booke of y kingly & papal power, which the whole faculty of diuinity approued at y time,

goeth

goeth further: For concerning the essential
dignitie of the ministerie, which hee calleth
the power of the ecclesiasticall government
ouer his people, he maintaineth that his priests
are equal to the Pope's themselves, as he pro-
ueth it, because in their orders they vse the
same words as they vse in his orders of bishops
as Apostles: Receiving the holy Ghost, what-
soever ye bind on earth, shall be bound in hea-
ven, &c. To be short, Cardinal Cusan him-
self maintaineth, that his Popes, & his states
of Bishops, & all other maiorities & mis-
norities of his Church, that is to say, degraded
of greater and lesser, they are not obeyed
of God, but of men: That all priests accord-
ing to the ordinance of our Lord are equals;
and that they were likewise ordained of men
for the better, to wit, in another division. But
when this better was turned into worse, and
this which men had obeyed to bring men
to God, turned to turne them away from
God, then the cause ceasing, these positive
labours doe cease, and we may returne to the
first institution: And this is the reason (saith
he) why that in time of necessitie, when the
Pope hath excommunicated a priest, the least
priest may absolue him, whosoever hee
bee, from his excommunication. Beholde

Cardinal
Cusan lib. 2.
cap. 13. de
concord. Ca-
tholic.
Ostiensis in
summa de
maioritate
& obedient.
& glossa in
cap. 9. & 2.
q. 7. puro.

Ministers and Elders, Chap. xi. haue power to lay on hands.

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therefore, that in y^e B. is about an Elder, it is but frō mans law, & for order, which is no longer order, whē it is y^e cause of disorder.

Consequently we say, that those Elders haue power to lay on their hands, and to ordaine pastors. What they had so in the Apo-

1. Tim. 4.

bles time, it is most cleare. Neglect not (saith Saint Paul) the gift that is in thee, whith is giuen to prophocie with the imposition of the hands of the Eldership, that is to say, of the assemblie of Seniors or Elders.

And againe, Timothy aduised himselfe. And so much as a Bishop and Elder were all one, it by the scripture the Bishops

take this power to themselves, as we haue brought the Ministers and Elders: and if they deny

it to the Ministers and Elders, they deny it to themselves. In deede in the olde time this argument was common in the Church: he

might baptize, he might minister the Lords bodie, Ergo he might lay on his hands also, when they ordein an Elder, the bishop holding his hand ouer his head, all the other Elders stoode neere and laide on their hands to-

gether, and helde them upon the head of him whom they so ordeined: as it appeareth in many places of Gratians decretis, which

was to keepe their right in giuing of orders, and

Can. presby
ter. distinct.
23. apud
Gratianum,

and so thereto that although the Bishop had the charge of this action; that notwithstanding it was equall amongst them; and that hee could not doe it of himselfe alone. And certaine of their owne haue disputed this same question 300. yeeres since. And if the ambition of Bishops; and the negligence of the Ministers and Elders haue confounded all things; & abolished the order of the Church, we must labour as much as we can to bring it in againe. And if the bishop of a companyon, which he was, is become so want over the Ministers and Elders; it belongeth to those that are true Ministers and Elders, to exercise the power which he hath left. And if the primacie of the bishop; brought in by men, haue led men to perdition; (which order wee doe not altogether disallowe; if it be rightly observed) why then, by the equalitie of Ministers and Elders instituted of God, they must be brought againe to saluation. To be short, the first bishops of Christian Church were but Elders; and our first Ministers were Elders; and the Elders by the institution of the Apostles, had authoritie to lay on their handes; upon the which example, ours also are the like; our Ministers therefore ordained by them, are well ordered, and their vocation

seq. him
T. 1. 2. 3. 4.

indication of it not in any wise be caualled at,
perfluendred. Now if any thinke them con-
temptible in comparison of the great me-
rites of the Church of Rome: Caiphas in
deede was crucified of the world, whereas
Cephas had neither gold nor silver. Paul
being a persecutor, was in great credit, and
not being an Apostle, got his living with
his own hands: all those things went to con-
found the great and mighty cabinges of the
world, through things which seeme small.
And many of ours followe the penurie of
Christ, which might be honoured: yea and
wreth some times, amongst the chiefe be-
holders of Antichrist. It is not therefore to
the purpose, to aske miracles of us for ap-
proving of our calling: For if we must them
some, then must they also, for their calling is
also ordinarie: But if by vertue of their cal-
ling, they have takē upon the to preach new
doctrine, why then, let them suffer for the ver-
tie of the same, to restore the ancient. And
if they say it is ours that is new, and not theirs,
why then, there is no more question of our
calling, but of our doctrine, and therefore we
must passe through all these suburbs, and
come directly to the conference of these two.
Nevertheless, these were y goodly fetters,
not lame that

that hindered the fruite of the conference at Poissy, from whence all Fraunce waied for some singular good thing: & this is that, upon which at this day y^e Iesuites do ground their principall defence. When it is said vnto them, Shew me purgatorie, and transubstantiation, and the inuocation of Saintes; or any thing that commeth nere to them in the Scriptures, they say vnto vs; Worke miracles. Euen so likewise Satan said vnto Iesus Christ: If thou bee the Sonne of God, cast thy selfe downe from the top of the pinacle &c. being as ready to haue turned vnto him, if he had done it, as when hee did it not. But our Saviour; who coulde haue done greater things, consulted him only by the Scriptures. So likewise the Pharisees asked him for signes, albeit he wrought ynow, & those wonderfull. But if he cast out devils, this was (said they) by y^e power of the deuil. If he did them in earth, they asked the fro heauen: & if y^e heauen it selfe did speake; to giue authoritie to his vocation, then they said, that it was thunder. Likewise they say vnto him vpon y^e crosse, If thou be the sonne of God, helpe thy selfe &c. & when he stept out of y^e sepulchre, through y^e mouth of y^e roue of machine, they said y^e he was stolne away.

Iohn. 12.

To

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Isai. 53.

To be short, euen so they aske miracles of vs now, being ready to say, if wee shoulde doe them, that wee were the Antichrists, which shoulde deceiue the worlde by signes and miracles, and that therefore we ought not to be beleueed. But as the Pharises, when Christ suffered vpon the Crosse, in steade of asking him miracles, had done a great deate better, to meditate vpon this place of Isai, Hee was wounded for our transgressions, hee was smitten for our iniquities, & with his stripes were we healed: So shoulde it be much better for our masters, to searcke out of the holy scriptures, y true markes of Antichrist, and deeply to thinke vpon this great miracle, which God hath wrought in our time wthout miracles, abolishing by the only breath of his mouth, and by the ofscouring of the worlde, that horrible monster, who so long time hath caused himselfe to be worshipped in y worlde.

When the Law was published by Moses, wee reade that then hee wrought miracles. When the matter also did require iudgement betwixt God and Baal, God wrought miracles by Elias. But when Iosias the King & Ie Ikias the priest brought forth the booke of the Law, which had bene buried e^uer by the negligence or malice of the teachers, and that

that they threw out the idoles which men
had brought into the Temple of God : when
Esdras the Scribe & Priest restored the ser-
uice of God, after y^e captiuitie of Babylon;
wee reade not that they wrought any mira-
cles : the reason thereof is very cleare, Mo-
ses had published a newe Law to the people.
And Elias had to doe with a people, that open-
ly had renounced the law. Contrariwise Io-
sias, Helkias, and Esdras onely kept the law,
and according to that, reformed the Church,
and had to doe with a people that belceued,
and would peelee vnto it : yea, with a people
who were taught by the lawe, to belceue the
lawe against al miracles. In like maner whē
Christ brought the Gospel, hee wrought mi-
racles : but we finde not when any pastor of
the Church hath required the reformation of
some abuses in Councils that at his entring
thereunto, hee was required to worke mira-
cles. Of S. Bernard, who cryed so loude a-
gainst the corruption of his time, and who
sighed so sore after the reformation of the
Church, they asked none. Now we aske no-
thing but a reformation, though of many
things, according to the corruption which so
long agoe is entred into all things. To be
short, this should be a great miracle vnto vs,
that

Deute. 13.

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Galat. I.

that an Angel should bring vs from heauen to
new Gospel: and yet notwithstanding, the
Gospel forbiddeth vs vpon paine of damna-
tion to beleue it: we are not those then that
must worke miracles. For wee preach no-
thing but saluatio in one only Iesus Christ,
confirmed by the miracles of Christ, & of his
Apostles. But it belongeth to Antichrist to
doe them, who preacheth saluation by mans
workes, by monkes merites, & by his owne
indulgences and pardons, who hath brought
vs in a new Christ, & a newe Gospel, which
the deuill hath confirmed & sealed to y^e world,
by strange signes & wonders, and lying mi-
racles, wherof al oratories & Chappels not
long sithens boasted & baunted: which Christ
being borne a newe, hath made to vanish and
fall away to naught, as he made y^e oracles of
the deuill to doe when he was borne into the
world. And I aske them now of their consci-
ence, if we came with miracles, whether our
aduersaries woulde beleue our Doctrine,
which nowe so boldly they condemne to the
fire: If they say, No: why then, they abuse y^e
people, when they aske vs for the, as though
without miracles our doctrine ought not to
be receiued, & as though they were by & by
ready, if we had these, quietly to allowe it. If
they

they say they would be, were nought not them to
 maruelling; if against Christ, they haue rectis
 uen. Anieknist, when that y^e deuill haue opifed
 him by his miracles, albeit all Christians
 were forewarned by the spirit of God, that he 2. The. 2.
 should worke strange & monstrous things;
 whet upon notwithstanding they ought not
 to stay: and contrariwise, that Christ must
 destroy him by the spirit of his mouth; that
 is to say, by the only preaching of his word;
 to which his spirit giveth effect and power.
 Know if they will yet stiffely & obstinately
 demand for miracles, one poore Donke to
 the only sound of y^e word of God, hath in one
 moment shaken al y^e foundations of this Ba-
 bylonicall empire, which seemed to be so well
 fenced against all the iniuries of y^e time. And
 in what time: euen then when the Pope, as
 god, had al the earth at his commandment; at
 that time when he was adored & worshipped
 of kings, and serued of Emperors; when he
 tooke away and gaue Empires at his pleas-
 sure, when to enquire of his doings, was (as
 they say) to touch y^e holy mountaine, & to open
 mouth against heauē. Euen he (at whose voice
 other whiles our most mighty kigs haue tre-
 bled in their thrones) at y^e voice of a mā, in re-
 spect of men, contēpible, hath trebled in his
 throne,

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Luthers

thione, and cannot but in this way be quieted.
With the grace of a few of his indignities;
and of the same estate, hee hath withstood
the greatest part of Christendome from
under his power: hee hath delivered from this
devil that possessed them; not only men, or
cities, but even whole kingdomes: he hath
by the word of God opened eyes of a thou-
sand millions of persons, that were blinde, e-
ven fro their birth. And although the onely
word of God preached by his servants, hath
done these great marvelles; yett peradventure
God worketh miracles. Wee rather this is
miracle of miracles, & this great miracle is
wrought without miracles. We have seene
in our time many Bethulias, & Senacheribs,
& Herodes, & Dioclesians. Wee have seene
Spartes dashed against the rocks: we make
no reckoning of these things, because wee
have seene the, but those & come after vs that
wonder at them. And who would have saide,
I pray you, & after the 24. day of August in
the yere 1572. that euer there should againe
any mention be made of vs in France: Wee
were as dead and buried, they had rolled a
great stone vpon vs, to keepe vs doone: on
every side they were in armes about our
graves. God ouerthwart all these lettes and
hinderances,

hinderances, hath restored vs life to payse
him: & to make all the earth ashamed in their
fye purposes, he woult that euen the aduer-
saries of our religion themselues shoulde re-
moue y^e stone, & reaching out their hands vn-
to vs, should draw vs out of the graue againe.
Nowe, if as the Pharises, they will yet aske
vs for a signe from heauen, then during the
time that these horrible murders continued
thorowout Fraunce, there began to appeare
in the firmament this new starre, wherof li-
thens the creation of the worlde the like hath
not bene seene, but at the birth of our Lorde
Iesus Christ. Al the world saw it thre peres
together. All Astrologers wondered at it, and
are yet amazed to thinke of it. The wise men
of the worlde, which beleue all things to be
eternal, began frō thenceforth to worship one
Creator. And what shal we thinke that it sig-
nifieth vnto vs, but that secd^o birth of Iesus
Christ in the earth, by the preaching of his
worde? But you will say, We haue seene yet
nothing. And contrariwise, your affaires in
stead to be aduanced, go backward. Well.
The starre which was followed of the wise
men, was thirtie peres before it shewed his
effect: & when that effect was accomplished, it
was in y^e flesh of one mā, of whom men made

no accept, & by þ̄ shame of a crosse, þ̄ seemed to haue enclosed the whole Godhead in one Tombe. Notwithstanding, after that þ̄ deuill had cast out his fire against þ̄ Apostles & disciples of Christ, & that he had rayled agaynst the infinite persecutions, it must needes be in þ̄ ende þ̄ he should yeld himselfe, & that all the earth shoulde acknowledge their Lord. Let þ̄ earth therfore do what it will, þ̄ word of God endureth for euer. And it must be that Antichrist perish, & be discōfited by þ̄ breath of the mouth of Christ, & that he be abolished by the brightnes of his cōming. All kings, & all the earth can do nothing against this determination. But I beseech the Almighty, that it wil please him to inspire into the heartes of all kings & peoples, a true desire of knowing þ̄ trueth, & to search for their saluation: a true zeale to bring Christedome againe to true vnitie vnder þ̄ obediēce of Christ: a true affection to reigne & to liue in him, as they reigne and liue by him: to the end that Kings being well obeyed of their people, & the people wel cōmanded of their Kings, we may see in our dayes one only Iesus Christ, acknowledged of al peoples & kings, to be þ̄ King of kings, and the Lord of lordes, and in his Church the only mediator, sauour, & Lawgiuer. Amen.

Conclu-



The Church is considered, visible or invisible.

The Church invisible, is the companie of those whom God hath chosen to everlasting life, in all times and places.

The Church visible, is the company of those, who are called thereinto, and is considered according to certaine times and places.

There is notwithstanding but one Church, but considered diuersely: In the visible as the corne with the chaffe: in the invisible, as the corne threshed and fanned.

This visible Church was first without the law, afterwarde vnder the law, tyed to one certain place & familie. Now through grace it is spread throughout the worlde, one place hauing no more priuiledge then another, whereof it is called Catholike, that is to say, vniuersall.

The Catholike Church comprehendeth vnder it all assemblies of Christians, in all regions, whom we call Churches, as we call partes of the sea, the sea: distinguishing the notwithstanding by their names, as the Church of Greece, of Afrique &c.

Of the parts of the Church, as the members of the same body, yea though it be vniuersall, some are pure and some impure, and of those that are impure, some are more, and some lesse impure.

The pure Churches are those, in which the sword of God is purely preached, and the sacraments duly administered, albeit that in respect of God there is nothing pure. Some doe call them aright beleeuing, sound and true Churches, others (but improperly) Catholike Churches.

The impure are those, in which the sword of God, and his sacraments are ill administered, whatsoeuer
other

other outward markes they can pretend.

And because that al the doctrine of Christ is faith and charitie, we cal those that are impure in the doctrine of sayth, heretical Churches, & those that haue separated themselves from the unity, which they do through lacke of charity, Schismatical.

And some there are, that are both hereticall and Schismatical, as the Church of Rome, and they that at this day cleaue into it: for they maintaine many damnable heresies, and persecute and excommunicate those that desire reformation. Notwithstanding as long as the profession of Christ remaineth there in some sorte, although it hoide but by a litle string, we denye it not the name of a Church, as we call a man, a man, howe sicke or brainelesse soeuer he be.

To discerne þ pure churches frō the impure, God hath deliuered vs his woorde contayned in the scriptures, the which is perfect & cleare to saluation: for it hath for his author, the most perfect father of light.

This is that therefore, by which man ought to determine the controuersies of this time, & to refoyme þ Church, as a common wealth according to the lawes, abolishing that, which God hath there forbidden vs, holding that for forbidden in his seruice, which hee hath not ordeyned, looking to that which he hath commanded, and interpreting his will by it selfe; in those thyngs that are in controuersie.

The churches which folow that word, cannot erre, for that is the way of saluation, and folowing that, God guideth them also by his spirit which enlighteneth them, and is inseparably ioyned thereto.

Contrarywyse, the Churches which departe from it, may, and do erre, yea and that in the matter of saluation, for that they goe out of the way of saluation. Neither can they boast of the spirit: for God bestoweth it not but vpon his sheepe, neither doth

doth he holde any for his thesp, but those that heare his voyce.

Therefore the Church following mans fantasie, and not the law of God, hath greatly erred in al her particular states & times, even untill the crucifying of the sonne of God, that is to say, her owne saluation: As in our time we say, that the church of Rome doth adoze and worship the sonne of perdition, that is to say, Antichrist.

The Church is a body, & Christ the sonne of God is the head thereof, giuing efficacie to the ministerie of his Gospel, through his spirit, & by the selfe same assisting all those that truly call vpon him. And this is that wherein consisteth the administration or gouernement of the head of the Church.

And as touching the ministerial head, no mā may be it. For the Church, by the coming of Christ, is spread throughout the whole world, & none can exercise that ministerie throughout the worlde: but rather every pastor representeth Christ in his charge.

And in dede our sauour Christ before hee ascended into heauen ordeyned none such, neither did any of the Apostles exercise any such office, & the whole primitive Church neuer knew of it.

Wherefore, following the woorde of God and the opinion of the same church, we hold that the Papal See, which vnder this false title exerciseth tyranny ouer all the world, is Antichrist, the which without other proofes and circumstances, may be verified by his doctrine alone.

Notwithstanding that this Papal See, placed in one part of the Church, is not the Church, neyther a part of the Church, but as a pestilence to the body of the Church, which hath corrupted and infected all asmuch as it coude, and had bitterly choked it, without the speciall mercie of God.

We doe therefore depart from the papacie, and not from the Church, from Idoles, and not from the temple, from Tyrannie, and not from the common wealth, from the plague, and not from the Citie, being ready, entierly to knit and ioyne our selues againe, when Antichrist, and the euill which he hath brought in, shall be taken away.

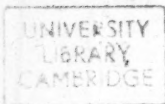
And in waiting for this we reforme the Ministerie of the worde of God, and as nre as we can, his seruice according to his institution, by the example of the Apostles excommunicated out of Hierusalem, which yet notwithstanding is not to buyld altar against altar, for by Christ his coming all the earth is made the Lordes altar.

Our ministers, who haue begonne this woozke, haue the same calling that our aduersaries pretend: for they were elders and doctors ordeined as they were, and by them, and they haue done nothing, but folloved their calling, whereas the others had utterly abandoned it.

And they which folloved the afterwards, had a much better calling then our aduersaries: for besides that they were ordeyned by those first, who had authoritie to do it, they were ordeined according to the practise of the Apostles and aunient Canons, which are neglected in the Church of Rome.

Moreouer, besides this ordinarie vocation, the extraordinary wonders, which God hath wrought in these last times by their Ministry, & in the fauour thereof, maye sufficiently witnesse that they do the woozke of God, and not of men.

FINIS.



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